JANUARY 1979

GLAD TIDINGS

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EDITOR

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台灣

TAIWAN TODAY

by JAMES SUTHERLAND

Some years ago when arrangements were being made for a missionary on furlough from Taiwan to speak for a few minutes at a Presbytery meeting, the instant reaction of the Clerk was, "Not Taiwan again!" This happened at the time when the Presbyterian Church in Taiwan was celebrating its Centenary and he was probably not alone in feeling that he had heard more than enough about Taiwan.

There may be a similar reaction on the part of some people to all the attention that is currently being given to China. Ever since the Bamboo Curtain began to be lifted there has been an increasing interest in travel to that once closed land, and in the reports, slides and movies of those who have been there, whether former missionaries and their children, Shirley MacLaine or the Toronto Symphony Orchestra. People are fascinated and their curiosity aroused by what they hear about the tremendous changes that have taken place in less than thirty years under the rule and policy of Chairman Mao. Most recently (October 23) Time magazine has given us an eight page Special Report on the modern China that is now welcoming Foreign Visitors. And in the Churches China is one of the Mission Themes approved for study this year. For about $20.00 there is available a packet of books and study guides for all ages that will introduce contemporary China to us. It is only right that Christians should be making such a study and asking seriously what all this has to say to the Church and what the message of the Gospel is for the new China. With all this focus on China, however, there are some who respond, "Not China again!", and there will be a few who ask, "Whatever happened to Taiwan?"

It is to be admitted that when people look toward China it looms so large in comparison with Taiwan (3,800,000 sq. miles to 14,000, nearly 900 million people to 17,000) that the island province seems so insignificant as to be almost overlooked altogether. But for Canadian Presbyterians it cannot be so easily forgotten. For more than a hundred years we have been sending missionaries there, we have helped to build churches, schools, hospitals and colleges, we have welcomed ministers and students from there to our shores, and for these reasons Taiwan and its people, and especially the Presbyterian Church, still have a large place in our hearts and our thinking.

Let us take a look at the relationship of Taiwan and the mainland of China. The earliest inhabitants came from Southern Asia many centuries ago and their descendants today make up only about 1% of the population. We know them as the mountain or tribal people, the aborigines among whom the Gospel took root in the past few decades with the result that over 65% of them are Christian. They comprise almost 40% of the Presbyterian Church. The largest part of the population, however, about 85%, are the descendants of Chinese who migrated across the Formosa Strait in the 17th and 18th centuries. In 1684 Taiwan was formally joined to China as a county of Fukien province and immigration was encouraged. In 1885 it was raised to the status of a province and, under a progressive Governor, the first railway in China was built, and a postal and telegraph system inaugurated. Just ten years later, however, at a low point in China's history, Taiwan was ceded to Japan by the treaty that ended the Sino-Japanese War. The Taiwanese people resisted the coming of the Japanese and in 1895 declared an independent "Republic of Taiwan", the first republic in Asia. It was soon overwhelmed by the Japanese invaders, and for the next 50 years Taiwan was ruled by the Japanese. This was a time of economic development, of law and order, of the modernization of agriculture, communications and education. All this was, of course, designed to fit Taiwan and its people and resources into the over-all development of the Japanese Empire.

This period also saw big changes on the Mainland. In 1911 the imperial government was overthrown by the Revolution under Dr. Sun Yat Sen and the Republic of China set up. The new republic was founded on the Three Principles of the People—nationalism, democracy, and the social and economic well-being of the people. Its early years were very difficult ones as the warlords had to be overcome in order to unify China. In the early twenties the newly founded Communist Party worked with Dr. Sun for a while. After his death in 1925 the young general, Chiang Kai Shek, became commander of the Nationalist Army and then of the Nationalist Party (called the KMT). He ended the co-operation with the Communists and so began the civil war that was to plague China for the next twenty years. In 1928 a new government was formed under the control of the KMT with Chiang as President, and he undertook to wipe out the Communist armies. It was in the early thirties that one army escaped him and made "the long march" during which Mao Tse Tung became the head of the Communist Party. Japan's invasion of Manchuria in 1931 was followed by the war between China and Japan which lasted from 1937 to 1945. Resistance to Japan brought an uneasy alliance between the Nationalist and Communist forces, with each accusing the other of not pursuing the conflict as aggressively as they should have. When the war ended there was an attempt, encouraged by the USA, to bring the two parties together to work out a peaceful solution for the war ravaged country, but the civil war was renewed, and in 1949 the defeated Nationalists took refuge on Taiwan.

Taiwan had been, for the most part, out of touch with these events. Under strict Japanese control, her people were more

Japan
Korea
Okinawa
China
Taiwan
N
Hongkong
Philippines

and more forced to accept the way of life of their rulers. In spite of this, older Taiwanese who were still loyal to their ancestors' homeland taught their children, even while they were getting a thorough Japanese education, that they were Chinese and that the Chinese leader Chiang Kai Shek would one day be their saviour. With the end of hostilities in 1945 the Japanese withdrew, Taiwan was restored to China and Chinese forces from the mainland came to reoccupy the long lost island province.

After enduring 50 years of repressive Japanese rule, the Taiwanese welcomed restoration to their Fatherland and the government of Chiang Kai Shek. The occupying forces and the newly appointed Governor, however, treated them with such arrogance and as objects for exploitation that the citizens of Taiwan were quickly disillusioned. An incident on the streets of Taipei on the 28th of February, 1947, provided the occasion for an outbreak of resistance and demands for reform were presented to the Governor. While these were being considered he sent for troops from the mainland. On their arrival a couple of weeks later they ruthlessly crushed the movement, killing thousands of Taiwanese among whom were all their potential leaders. Two years later, the defeated Generalissimo Chiang, members of his government, the remnant of his army and a number of other refugees, less than two million in all, landed in Taiwan and set up Taipei as the temporary capital of the

Republic of China. They began to strengthen Taiwan's defences and to build it up as a base from which to continue the civil war. Martial law had been declared the previous year, and ever since then Taiwan has been officially in a state of war with the Communist Party which, in 1949, proclaimed the People's Republic of China with its capital in Peking.

To the rest of the world, including The Presbyterian Church in Canada which had to decide in 1949 and 50 whether to send any more missionaries into this situation, it seemed that it would be only a matter of months before Taiwan would be invaded and joined to the People's Republic. The outbreak of the Korean War changed the picture, however, and President Truman dispatched the Seventh Fleet to patrol the Taiwan Strait to guard against any invasion attempt from the communists, and also to prevent the Nationalists from attacking the mainland. When the Mutual Security Treaty of 1954 was signed by the USA and the Republic of China massive American aid to rebuild the economy, and military help to build up the armed forces, were sent to Taiwan. Over the next twenty years Taiwan was transformed from a poverty-ridden agricultural island into the modern thriving industrial state that investors and tourists see today.

Up until 1970 the government of Chiang Kai Shek on Taiwan was still generally recognized as the rightful government of China and it occupied China's seat in the United Nations. Canada recognized the People's Republic that year; the next year it was admitted to the United Nations and the KMT representatives withdrew. Since then, most other nations, except for South Korea in Asia, the United States and a handful of small countries in Latin America and Africa, have established full diplomatic relations with the Peking regime. In spite of this, Taiwan has strengthened its trade and cultural relations with other countries, and its economy has continued to expand with increasing exports every year, a high rate of foreign investment, a steadily growing gross national product and a higher standard of living for its people.

Where does this leave Taiwan? In Peking the People's Republic affirms that Taiwan is an integral part of China and that they have the right and the duty to "liberate" it. In Taipei the KMT claims to be the legal government of China and to have the responsibility to "recover the mainland". At present much depends on the action to be taken by the USA. After President Nixon visited China, he and Premier Chou En Lai issued the Shanghai Communique of February 1972.

> "In this paper the United States acknowledged that all Chinese on either side of the Taiwan Strait maintain there is but one China and that Taiwan is a part of China. The United States government . . . reaffirms its interest in a peaceful settlement of the Taiwan question by the Chinese themselves."

It went on to promise the eventual withdrawal of all US forces from Taiwan and their gradual decrease in the meantime. It is almost seven years since that statement was made. The number of American military personnel has been considerably reduced, but progress towards "normalization" of relations between Washington and Peking appears to be almost at a standstill. The major obstacle has been America's feeling of responsibility toward Taiwan. President Carter has said,

> "We don't want to see the Taiwanese people punished or attacked, and if we can resolve that major difficulty I would move expeditiously to normalizing relationships with China."

The question is complicated by China's constant awareness of the threat posed by the Soviet Union. She wants to improve relations with the U.S., but has declared that the U.S. must withdraw from Taiwan first. The U.S. is unwilling to do this without some guarantee that Taiwan would not be attacked. Any use of force would certainly alienate the U.S. and would provide Russia with an opportunity to interfere. It would seem that it would be more in the interests of China, while still affirming her right to Taiwan, to let the present situation remain as it is, knowing that time is on her side and there is no point in attempting an invasion of Taiwan just now. Is it possible that Washington and Peking may reach some such understanding and proceed toward full diplomatic relations with each other?

When President Chiang Kai Shek died in Taipei in May 1975 he left the message in his will that the mainland must be recovered. At that time this was emphasized, but there seems to have been a more realistic playing down of this theme since then, and a concentration on the economic and industrial development of Taiwan, with the upbuilding of its defence forces. In May of 1978 Chiang Ching Kuo, the former President's son, was elected President after having served several years as Premier. As he consolidates his position, will he relax the tensions in Taiwan by allowing political reforms which would give the Taiwanese a larger share in the national government?* At one time it seemed that this might happen, but recent reports indicate that he may be taking a harder line in relation to suggestions for reforms. It has been suggested that, if he would give up the claim to China, Taiwan could then stand alone and this would make the issue an international one and not a Chinese domestic question. This would mean giving up the belief that China is one and Taiwan a part of it. It would also raise the question as to what right he had to lead the government of Taiwan which has never elected him. Behind such questions there has always lurked the fear that the present political leaders might sell out to the Communists, take off to their families and bank accounts in the USA and leave the people in Taiwan to their fate. At present they seem to want to hold on to the prestige and power of being the rulers of Taiwan and to retain the title of the Republic of China. But are they thinking of the future of Taiwan? This is the question that worries many people there.

This is not only a political question; we must not forget the huge financial investment that the American and multinational companies have in Taiwan. A Chinese businessman in Taipei is quoted recently as saying,

> "The people on the island feel a little insecure, but they're not frightened. The businessmen are concerned, but not nervous. Our concern is trade. Without some sort of U.S. support, it could get pretty messy. But we don't expect you'll drop us completely. You Americans are businessmen above all. And Taiwan *means* business."

Also in Taipei, the American Chamber of Commerce has affirmed its belief that the U.S. government must keep its mutual defence treaty with the ROC, and protect the U.S. economic interests in Taiwan. This means, of course, support for the KMT and the status quo. We can be sure that the big corporations with interests in Taiwan are keeping this point of view before the political leaders in Washington, and it may well outweigh concern for human rights.

Is there another voice to be heard, besides those of the politicians and the businessmen? For some time Taiwanese living overseas have been expressing a concern that the people of Taiwan have a voice in determining their future and that it not be decided for them by Peking or Washington. They point out that in the past 80 years the island has been united with China for less than four years, and that ethnic ancestry does not necessarily govern political and legal matters. Within Taiwan itself the Presbyterian Church has undertaken to address world leaders and its own government on this issue. In 1977 the General Assembly Executive published a "Declaration on Human Rights", and, in the face of strong pressure from the government on commissioners to the Assembly to repudiate it, it was upheld at the General Assembly in March. This statement, after referring to President Carter's emphasis on human rights as a principle in foreign diplomacy, goes on

> "We, therefore, request President Carter to continue to uphold the principles of human rights while pursuing the "normalization of relationships with Communist China" and to insist on guaranteeing the security, independence and freedom of the people of Taiwan.
>
> As we face the possibility of an invasion by Communist China, we firmly hold to our faith and to the principles underlying the United Nations Declaration of Human Rights. We insist that the future of Taiwan shall be determined by the 17 million people who live there. We appeal to the countries concerned . . . and to Christian Churches throughout the world, to take effective steps to support our cause."

The Declaration then proceeds to urge the government "to face reality and to take effective measures whereby Taiwan may become a new and independent country". It ends with a prayer to God that Taiwan may become a place "where righteousness and peace will embrace".

This is a very forthright statement, and over the past several months church leaders have been under considerable pressure to retract it, or alter it to comply with National Government policy. It takes great courage in such a country to speak to the government in this way. Taiwan may not have as many political activists as does South Korea, but, according to Amnesty International, the government has unofficially admitted holding 500 political prisoners, and some estimates run into the thousands. Any criticism of government policy can be labelled as communist inspired and to dare to speak out on human rights is to be open to the charge of being a communist and liable to secret arrest and imprisonment. So far, the Church has stood firm, but it is being subjected to harrassment, and local congregations are being dissuaded from supporting the General Assembly leadership.

Now where does this leave us, and is there anything we can be doing about this situation? The Canadian government regards it as an internal matter to be settled by the Chinese themselves. Sometimes it seems to be going out of its way to support Peking's claims and ignore Taiwan. We could, at least, try to keep Members of Parliament alert to the issue and arouse their concern for the rights of 17 million people who would like some say in deciding their future. Although Taiwan seems small in comparison with China, we need to remember that it has a larger population than do two-thirds of the member nations of the UN. Then, as a Church we should continue in prayer and concern for the people in Taiwan and, especially, the members of the Presbyterian Church. We must continue to keep in touch with them, encouraging them to be faithful to the Gospel and the cause of justice, and ourselves learning from them what this can mean. We can show our concern and support by sending personnel and finances, and fostering visits of leaders and church members between our two countries. By giving publicity to this kind of activity we can demonstrate to the people in Taiwan and to the government that there are people in overseas countries who care about them and support them in their cry for the recognition of their human rights.●

* *The legislature is made up of representatives from all the provinces who were elected in China in 1948. Just about half of these are still living, many of them not in Taiwan. Taiwan, as the smallest province, has only about 6% representation at the national government level.*

Church Extension

by CAROLYN BOYER

A city dweller visiting his farmer friend remarked on the beauty, abundance and health of the farmer's field of corn, giving credit to God for the sun, rain and minerals in the soil. The farmer commented dryly, "It's a good field alright but you should have seen it when God had it by Himself!" This story from Hollis Green's *Why Churches Die* points out the need for human involvement in God's work. There's no mistake: God intends people of faith in Jesus Christ to assemble as believers throughout the world to worship Him and be Christ's Body reaching out to the needs of people.

God's grace and love has always and will always be the sustaining power that keeps His Church alive in spite of the problems that cloud the hearts and minds of Christ's disciples and threaten to undo the church.

Identifying believers in a new community, adding to their numbers, and eventually building a place for worship is what church extension is all about.

The following is an excerpt from "quick facts" printed by the Board of World Mission, The Presbyterian Church in Canada:

"In recent years Canada has experienced two periods of church extension. The first was following World War II, with the movement of population from rural to urban centres, and with a new wave of immigrants, most of whom were destined for the cities and their neighbouring communities. During this period The Presbyterian Church in Canada established some two hundred new congregations from coast to coast. Land prices in the 1950's and early 1960's were reasonable, and churches were erected to serve new communities of from 8,000 to 15,000.

The second period was in the 1970's as town planners and developers drafted plans for new developments and satellite cities with potential populations of from 40,000 to 100,000 people. The 1970's have seen land costs escalate as much as ten times their original value. This has resulted in the establishment of area churches to serve a much larger population. This approach calls for advanced planning in church extension to insure a well-located site with good visibility.

When a new development has been approved by Presbytery as a church extension area, and as funds are available, the Board of World Mission purchases a church site. It may be a single site, a joint site—to be shared with another denomination, or a partial interest in a church campus site.

Normally, once the development is well underway, with approximately 2,000 occupied units, an experienced ordained minister is appointed, a survey of the residents is made and services are started, usually in a centrally located school. According to the land purchase agreement, construction on church buildings is generally required to have commenced within three years of the date of purchase."

Since 1971 The Presbyterian Church in Canada has established 15 new extension charges across the country—nine in Ontario, one in Nova Scotia, two in Alberta, one in Saskatchewan and two in British Columbia.

Dr. Alex MacSween, secretary of Canada Missions, says that two new charges are usually begun each year, but, in fact, ten new charges are needed yearly. Development is planned and/or underway in other areas across Canada within the next five years. The General Assembly 1979 budget of $4,785,708, of which 58% goes to the Board of World Mission, will help to develop new work in these areas. A portion of the $3,000,000 which is the financial objective of the Second Century Advance for Christ Campaign will be used in Canada to initiate new congregations in 55 strategic areas besides assisting new congregations and supporting youth, downtown and other outreach ministries.

One example of a new outreach ministry that is desperately needed is the need for a missionary-at-large in the North West Territories. This person would be in a support ministry with church people who are teachers, government workers, land developers—those who live and work in isolation in the north. The ministry would probably include visiting church members twice a year by plane and maintaining mail and radio contact throughout the year.

PERSONNEL

The ability to make independent decisions, relate to a variety of people, and possess some administrative skills are some of the necessary qualifications for the minister working in church extension. By action of the 104th General Assembly the minister's stipend will be $9,900 plus yearly increments for years of service paid by the Board of World Mission. A manse is purchased by the Board and sold back to the congregation at cost less 25% when the congregation becomes self-supporting.

Denominational loyalties are not as important today as they used to be. For church growth to occur "it appears that far more depends on the strength, clarity, warmth, and enthusiasm of the church leadership programme than on its theological orientation." (the State of the Church report—see Acts and Proceedings, 1978) Many people moving into new areas are getting involved in a church community that takes their needs seriously.

"I came back to worship (after years away) because this church seemed to really care about my kids." said one father whose children are participating in COC, Explorer and Youth groups.

"It's exciting to be part of a new, small congregation. In order for anything to get done, we all have to take part and that makes me feel needed." said a suburban mother.

"Our involvement in community affairs (as opposed to strictly, "church activities") says that we do care about people outside the church." said one man in a residents association meeting where church representatives were helping to plan the annual community carnival day.

MALVERN

One of the church extension charges in Ontario developed in the last five years is in the Malvern community which has a planned population of approximately 50,000. It is estimated that 2% to 3% of the people will be Presbyterian which indicates that a congregation of 300-450 families is likely.

When the land was expropriated for future development in 1958, Mr. Russel Little, a farmer, with foresight and concern for the church, obtained an agreement from the province to sell a three acre parcel of Malvern land to The Presbyterian Church in Canada. The price is the original cost of the land, interest, legal and survey fees, and other developmental costs. Fortunately because of this agreement, the site purchase price of $20,000 an acre is well below the current market value.

The Malvern community will have 12 neighbourhoods. As homes are occupied, members from the Anglican, Presbyterian, Roman Catholic and United churches form teams and visit door to door, welcoming new comers to the community, inquiring as to their religious affiliation and asking how the churches can be of help to them. This information is passed on to the appropriate church community.

Malvern Presbyterian Church was established as a congregation in April, 1977 with 40 charter members. The congregation has used two community schools for worship, church school and other activities. Homes and the school are the places for a full mid-week program of COC, Explorers, Youth group, adult Bible study and various committee meetings. Suppers and parties are held in the halls of neighbouring Presbyterian churches.

It is the intention of the congregation to build a church building in cooperation with the Anglican Church of the Nativity. Each congregation will have its own multi purpose space with shared administration and Christian Education facilities. An architect has been retained and construction should begin in the summer of 1979. A building program of up to $200,000 has been approved by the East Toronto Presbytery and churches within Presbytery have been invited to contribute to the building fund.

There is much that neighbouring Presbyterian churches can do to help new church communities live through their "birthing" pains.

1. Commission several experienced church school teachers and group leaders to plan and teach with new teachers and leaders for the first two months.

2. Attend worship with the new congregation occasionally and talk to the people, letting them know of your support and encouragement.

3. Contribute financially to the church's building fund annually.

4. Loan tables (for groups meeting in home basements), AV equipment, ditto machines, church school materials, etc. Offer the use of your church building.

5. Personally invite the new church community to some of your church activities—an evening service, WMS meeting, A CE workshop, a youth rally.

New church communities need the wisdom, experience and care that their "older" brothers and sisters in neighbouring churches can give. ●

an interview with PAUL CHAN

CHINESE PRESBYTERIAN CHURCH AND COMMUNITY CENTRE
中華基督教會及教育館

by DORIS BLAISE

D. Blaise: You were ordained in 1941 and immediately began work under the then General Board of Missions of The Presbyterian Church in Canada. From a mission charge of 27 members to a self-supporting church of 360 means real growth! Tell us something of your family life and your work during the early years.

P. Chan: In 1937 I worked first in the City of Ottawa, a joint effort with the United, Anglican and the Gospel Churches. It was in 1940 I moved to Montreal (which was my birthplace, but at the age of five years I returned to China where I received my education including three years of theological training).

D. Blaise: What about your family background?

P. Chan: I come of a family of 15 brothers and one sister—my father was a Missionary coming from the USA, thence to Montreal where he worked with Rev. Dr. D. A. Thomson, here you see them in these two photos hanging on the wall of this office. In the beginning they rented a flat on Laugauchetiere Street, near the CNR Station. Sunday School Classes were operating in many areas teaching English and the Bible. Always we could feel the strong support and interest of the Presbyterian Church, striving to tell our people the 'Good News'. Some people came to learn English primarily, others for the time of 'coming together' for this represented their social life, but from all of this a Mission was formed.

D. Blaise: Were your people treated kindly during these days?

P. Chan: They experienced many difficulties—those of language; those of the taunts of Canadian youth—since you see, some of us still wore our native costumes and pigtails were in evidence. Stones would be thrown through Chinese laundry windows. Frequently my father had to go to Court for his people. Also, he sometimes had to carry a sick person on his shoulder to hospital for lack of other transportation or money. Then hospital authorities complained that our sick people were lonely—no family visitation—but they did not realize that the Immigration Law was in effect, preventing families from coming to Canada.

D. Blaise: When did this Law change and what was the effect of the change?

P. Chan: There was a change in 1947. In 1940 we had some 2,000 Chinese in Montreal with about 60 only having their families. The rest were single, having arrived prior to the Immigration Law of 1923. After 1947 growth was tremendous—Sunday School classes, Women's Groups, Language Schools, Youth Groups. Now we have over 30,000 Chinese in Montreal (representing over 4,000 families)

D. Blaise: We all loved your old 'Chinatown'. Here you are now in a new area—what brought about this change?

P. Chan: We needed more space, we dreamed of a new wing on our building—we prayed about it, my people worked hard and $100,000 was contributed—our people were happy and so grateful to God that our dream was realized; but soon we received notice that a Federal Government Complex would be erected in 'Chinatown'—our building must go. So we found ourselves in this Church Building, formerly 'MacVicar Memorial', some distance from our former site but in a residential area of Chinese homes. How true it is that 'God works in mysterious ways' for now we have new people to contact, new youth to bring into our Sunday Schools!

D. Blaise: As you face the retirement years you must feel happy about so many accomplishments?

P. Chan: Rather, I want to say I am grateful to Almighty God for the work that He has accomplished through so many people—always we have had, and do have, the support of the Presbyterian people. The Women's Missionary Society has never faltered and I am grateful that our own WMS Group (about 40 women) are so faithful in attendance and in givings. But always prayer has had such a big part in all of this. We have our prayer meetings, and once our people have come to accept Christ they are so strong in their beliefs—they want more than just an ordinary sermon, they want the real 'food from Above'.

D. Blaise: What about attendance, even though numbers are not the most important thing?

P. Chan: At present, we remember this is 'Quebec'. Because of the unrest some 20-30 parishoners have moved to other Provinces. Also, since we came to our new location some older women are unable to come so far.

D. Blaise: Mentioning Quebec brings us to 'language'—do your people learn the French language?

P. Chan: The third generation do so quickly—not so with the second or the first, because of age and social contact, for example, some engineers and/or doctors could find it difficult.

D. Blaise: You have a son and a daughter, what about them? What about Mrs. Chan?

P. Chan: Both University graduates—my daughter a degree in Commerce and my son a B.Sc.—doing well in their professions. Over the years they have become real 'Canadians'. My wife graduated from McGill University; she has been my helpmate and with me through joys and difficulties.

D. Blaise: What do you foresee for your Chinese people in future?

P. Chan: Great growth, not just in numbers but in spreading the Gospel here and afar. For example, when I first came to Montreal there was one Medical Doctor—now we have over 100 and close to 200 Nurses. Throughout the country there are thousands of engineers, teachers, etc. and we have many educated people. Culture is evident in parent/teacher associations, which reflects on home-life.

D. Blaise: What about Chinese home-life—for example, do many mothers work outside the home?

P. Chan: Some do. Salaries of waitresses, cooks, factory and laundry workers though are low, and always the home is the first priority. There is real communication between parent and child and this is noticeable in the Church, for if we have the children with us first, very soon the parents are there also.

D. Blaise: Is the Church growing elsewhere than in Montreal?

P. Chan: Definitely, throughout North America. We live in a prosperous country where we have enough and our people have already started to go far afield with the 'Good News'. As always, Christianity is a *doing* religion!

"Christianity is a doing religion"

D. Blaise: What concern do you have for the Church of today, if any?

P. Chan: That we promote prayer meetings and Bible study. We must not be just Church-going people but people of concern! This work has been entrusted to us by our Lord and Master.

D. Blaise: Even semi-retirement seems to keep you busy—what are some of the reasons?

P. Chan: I must do what I can—there is representation on a Hospital Board, there is the Bible Society, the Chinese United Centre, etc.—all of this outside the Church.

D. Blaise: Somehow, it is extremely difficult to picture you in retirement. What are your retirement plans?

P. Chan: I pray that God will continue to use me, somehow—for THERE IS NO RETIREMENT PLAN IN THE MASTER'S SERVICE.●

Many miles lie between us as I write this message to you. I will be forever grateful for this opportunity to visit some of our overseas fields and to meet the personnel where they live and work. The invitation for the president to attend the 70th Anniversary Celebrations of the Korean Christian Church in Japan initiated the trip and the members of the Council Executive felt it would be good for me to go on to Taiwan and India. Flying from Vancouver, I arrived in Tokyo on the 6th of October, and was met by Mrs. R. K. Anderson. I was a guest in the Anderson home for the time I was in the Tokyo area.

the president's message

ISABELLA T. HUNTER

During that first weekend I met the General Secretary, Rev. K. S. Choi, and other members of the staff. I looked out of the office window and saw Sunshine City, the tallest building in Tokyo, housing a shopping mall and office complex. The construction had been recently completed and an official opening had been "staged" about two weeks before my arrival.

At the service in Tokyo Church on Sunday morning, Dr. Y. T. Oh reported on his visit to Korea where he had made an appeal for assistance in the building campaign now under way for the new church building in Tokyo. The ground breaking ceremony was scheduled for the following Sunday. After the service I spoke to the women's group and went for lunch with some of the younger women. Among those I met were members of the choir that had visited Toronto in 1975.

The highlight of the time in Tokyo was our visit to the kindergartens in Yokohama and Kawasaki. Mrs. Anderson and I arrived at the former just after the children had finished their lunch. There are sixty children, ranging in age from babies to six year olds. While the children enjoyed their free play time, the leaders were busy laying the mats and covers on the floor so that the children could have their rest period. In each room we saw the handwork created by the children, from the elementary lines of the tiny tots to the more sophisticated drawings as the children moved upward to their learning. When we reached Kawasaki the children were resting. It was delightful to peep into each room and see them relaxed on their mattresses, knowing that they had had a morning of meaningful activity. Here there are 73 children in grades 1, 2 and 3. In addition this kindergarten sponsors a class for handicapped children. The mothers are given helpful instruction and share in caring for the children while they are in school. Mr. In Ha Lee, the minister's wife, is responsible for the work of the kindergarten and entertained us in her home, which is a part of the Kawasaki church building.

On Tuesday morning we made an early start on the way to Osaka for the 70th Anniversary Celebration, travelling on the express train. I wish you could see a map of Tokyo's travel system. There are subway, train and bus routes, connecting and crossing, so that it looks like the proverbial Chinese puzzle. The whole system is operated with precision and when you understand the announcements (as our staff members do) you know where to go, at what time, to make the connection you need with every assurance that your subway, train or bus will be there as promised.

The gathering for the celebration was held at the Osaka Christian Centre. The garden was gay with flowers, and there was an aura of joy in our welcome. There were many guests. The Presbyterian Church in Canada was represented by the moderator, Dr. J. C. Bigelow and his wife, and by the Rev. and Mrs. C. R. Talbot, who had served in Japan for a number of years. I was seated with them and those of our workers who were not busy attending to the one hundred and one details of the proceedings. The moderator, Rev. Duk Sung Kim, presided and Dr. In Ha Lee introduced the representatives of other churches and church related organizations who brought greetings. Dr. Bigelow spoke for the Canadian church. The messages of the speakers were given in their own languages, Korean or Japanese, and were interpreted for Mrs. Bigelow and me by a member of the Tokyo Church. The dinner was a great feast of Korean food and, as we sat at the table, more greetings were brought. It was a gala occasion.

The General Assembly of the Korean Christian Church in Japan opened in Nishinari Church the following morning. The moderator, Rev. Duk Sung Kim, preached on Joshua's call to lead the people of Israel, emphasizing the need for personal and corporate cleansing and for courage to *go now* in response to the command of God. Dr. Oh presided at the communion table. He and the elders wore white gloves; it was very impressive. Before the business session opened in the afternoon, I conveyed the greetings of our members to the General Assembly. At the close of this session, there was an official farewell to Rev. and Mrs. H. Glen Davis who, by this time, are settled in Toronto with Mr. Davis taking over the responsibility of the secretary for missionary education.

While in Osaka I met with two members of the women's executive, Mrs. S. T. Kim, who is a member of the National Executive and also president of the Kamsai Presbytery Association, and Miss A. R. Chong, who is the chariman of the Evangelism Committee. We had a good conversation and exchanged details of women's work in the home church and on the field. The program in Japan is not altogether different to that which we follow. It includes Bible study and evangelism, as well as services in the social work area. They are truly a singing church; nearly every congregation has a choir, women and/or young people. I also had a meeting with the Rev. Duk Sung Kim when he spoke of the plans for the new Osaka Church building. When it is completed in the spring there will be kindergarten facililties for 150 children (119 are already registered) and a Christian education department which will concentrate on a program for young people. This will release some of the space in the Korean Christian Centre so that there may be opportunity for the activities there to be extended.

Pastor Yang, in Kyoto, said that city was "the mecca of Japan". The acceptable hotels were so busy there was no room for me. I occupied the guest room in the church. It was very comfortable. Pastor Yang had no reason to worry about my being there. The Couples Club served coffee and cookies, and the ladies served lunch, after the morning service. Does it sound like a Canadian congregation?

The morning in Kobe was particularly interesting because it included a visit to the grave of Dr. L. L. Young who had pioneered the work among the Koreans in Japan. He is the only Canadian in an international cemetery where workers from the United States and European countries lie on a quiet slope. Pastor K. C. Kim also took us to the W.M.S. ladies bungalow. It was here that the lady missionaries lived in the early days of the work in Japan, first doing language study and then becoming involved in the program of mission work. The building is presently occupied by American missionaries who are friends of the Rev. and Mrs. Jack McIntosh of Osaka.

Hiroshima is an interesting city, so much of it rebuilt since the tragedy of August 1945. It is very modern with the main street being a covered shopping mall. We came to the Peace Memorial Park where there is a museum recording the horrors of that day when the atom bomb wiped out so much of the city and so many of its inhabitants. With such a background of destruction, it was particularly interesting to find that there is a World Friendship Centre located in the city. Pastor S. W. Kim and his wife took me to the annual International Friendship Party, which was held in the Y.M.C.A. Here we heard greetings from many countries—the Philippines, Indonesia, Brazil, Egypt, Israel, Korea. I met Canadian, British and American people. The outstanding item on the program was a Japanese dance by a man who is an atomic bomb survivor. He has no use of his right hand so, contrary to the dance routine, all his fan movements were done by his left hand. It was a happy evening for many people. A member of the Hiroshima Church, with two friends, took me for Sunday lunch in the Sky Lounge of the Kokunsai Hotel. This is a revolving dining room and we enjoyed a panoramic view of the city and the surrounding hills as we ate our meal.

Later in the afternoon, I went by train to Fukuoka, my last stop in Japan. Two women from Korea were meeting with a group of 23 women from the neighbouring churches—Mrs. Y. O. Lee who is president of the Korean Women's Association and Mrs. Kim, who is president of the Seoul Presbytery Association. The ladies were in charge of the services, Mrs. Lee speaking in the morning and Mrs. Kim speaking in the evening. The local ladies served supper and each one introduced herself.

Wherever I have gone I have conveyed your greetings to the group or congregation. They are pleased to know of your concern for them as groups and as individuals, and your interest in their work. Your prayers are precious to them. I bring to you their greetings and their prayers for the upbuilding of faith that together we may go on "from strength to strength" in the work of the Kingdom leaning on "OUR HOPE—JESUS CHRIST" wherever we are called to serve. ●

70 Years

The 70th Anniversary of Mission to Koreans in Japan, celebrated in connection with the 34th General Assembly of the Korean Christian Church in Japan, marked another era in the development of that Church. Beginning on Tuesday, Oct. 10th, and continuing until the end of the week, the events gathered delegates and friends from 46 churches and evangelical stations, together with invited guests from churches in Japan, Korea, North America, and Germany, who joined together in re-affirming the missionary objectives of the church under the banner: "Our Hope: Jesus Christ".

Foremost on the programme was the recommitment to mission, with the immediate objective of building or re-building four church sanctuaries, including two service centres in Tokyo, Osaka, Yokosuka and Chofu. In support of this programme, and as a step towards financial independence, the Assembly approved the raising of a ¥100 million self-support fund over the next five years.

Constitution revisions approved by the Assembly now include the provision for the ordination of women as elders and the handing over of the ordination ceremony to the Presbyteries. It was also agreed to hold the meetings biennially instead of annually as at present.

Following the meetings of the Assembly a one-day meeting was held with members of the General Executive and representatives of four Korean denominations present, to draw guidelines for mutual mission concerns in Japan. It was agreed to form a commission of representatives from both Korea and Japan to continue the exploration and map out strategy.

On the Japan side, the Assembly agreed to continue to explore with the Kyodan the mission contract which is now in the process of being worked out, thus tying mission efforts of the KCCJ into those of the Kyodan.

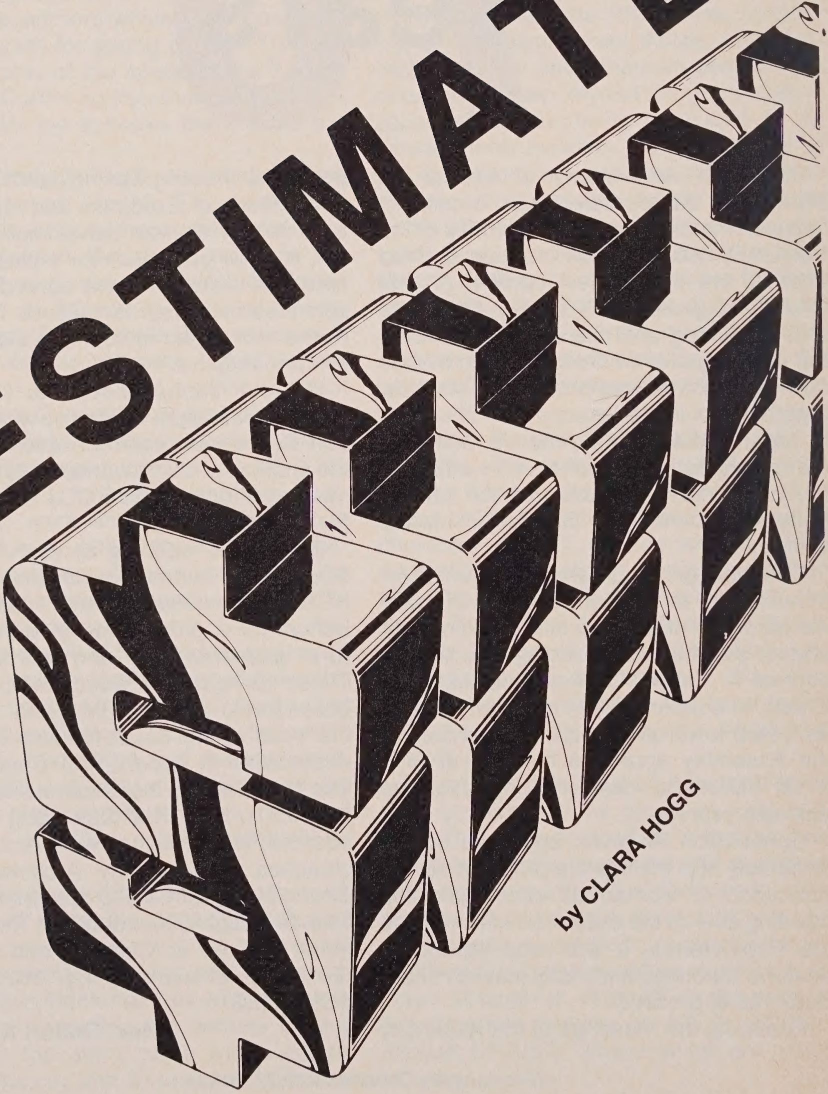
Before the opening of the Assembly, about 1000 members and friends of the KCCJ assembled in the Osaka Girls School for a programme of worship, cultural presentations and refreshments. Those taking part included the Korean Ambassador to Japan, KIM Yong Sun, and the head of the South Korean Residents' Assocaition in Japan, KIM Chong Choo. The Moderator of the General Assembly of the KCCJ, Rev. KIM Duk Sung gave the address, and greetings were brought from churches in Korea by Archbishop KIM Chung Hee, from JNAC churches by Rev. Jess BIGELOW, Moderator of The Presbyterian Church in Canada, and from the German churches by Rev. Paul SCHNEISS.

Rev. Robert Anderson

(From Japan Christian Activity News)

ESTIMATES

by CLARA HOGG



Can The World Be Won For Christ?

A large percentage of the human race hasn't yet heard the "Good News" of the Gospel. Vast Areas are as yet untouched and unoccupied and we in the Christian world have been brought face to face with the difficulty of the work which remains to be accomplished ere the Church will have fulfilled the last great Command, "Go ye into all the world and preach the Gospel to every creature".

The Church has also had presented to it the feebleness of the efforts now made to cope with this great task.

There never has been a day of opportunity like the present time, in the history of the Church, and Christianity is called to prove that it is a living and conquering energy.

God is pouring out His Spirit on all flesh as He said He would do in the last days.

Let us arise then and go forth and conquer, not in our own strength, but in the irresistible power of God. Therein lies the hope of winning the world for Christ.

There is bound to be times when we see the goal so far remote and it is easy to become discouraged. As someone has once said, "It is hard to go on tugging at the dull, mechanic oar, when for all the tugging the port seems never any nearer."

Other times the impression comes to us that this work is not doomed to failure and the day of victory is rapidly approaching.

Let us, with these thoughts go forth into 1979, confident that the world can be won for Christ.

As we look at our Estimates for 1979, the fact remains that the place of Missions in the life of the Church must be Central and none other.

It is not an impossibility to raise the amount required for a work so important. Prayer is the key because we have the promise in Matthew 18:19. "If two of you shall agree on earth as touching anything that they shall ask; it shall be done for them."

A great deal of thought was given by the Finance Committee, when these Estimates were prepared for recommendation to Council in May last year, where they were accepted.

This amount is the minimum required to carry on our work but we are trusting that the groups will exceed their objective to take care of unforseen increases, one of which is the increase in salary for our deaconesses, approved by General Assembly after these Estimates were accepted and which take effect this month.

A Summary of the Estimates is shown here and from this you will note that the largest expenditures are in the important area of Education, which includes Salaries of the executive, office and field staff of the Department and the Board of World Mission.

Education not only takes care of the salaries and expenses of our workers but also covers promotional work, which is most essential.

The salaries included under this heading are the Executive Secretary, Editor/Adult Programme Secretary, Teenage and Children's Work Secretary, Office Co-ordinator, Book Room Manager, Office Secretaries and Area Educational Consultants, most of whom are deaconesses and so the increase applies especially to them. The salaries of the Assistant to the Treasurer and Bookkeeper and a part-time secretary are included under the "Administration" heading in the summary.

The cost must be estimated for the cost of travel, conferences, workshops, camps, deputation, etc.; part of this comes from the Supply money, an area which is constantly increasing.

The Area Educational Consultants staff people are associate staff of the Board of Congregational Life. Although the Society pays their salaries, we receive a grant of $6,000.00 from the Board of Congregational Life towards their travel expenses.

It was of great concern to me, to learn of the decrease in both membership and number of groups in the Children's department and so I have asked our Secretary for this work, to tell something of what is being done to improve this situation.

Our work cannot be measured in dollars and cents but rather by the concern we have for feeding His lambs, feeding His sheep.

Brenda Moncrieff writes:

"Although the statistics indicate a decline in the number of children's groups, statistics do not always represent a true picture. This fall there has been a great many enquiries about starting groups which seems to indicate a renewed interest on the part of many people to provide a ministry to children and youth in local congregations. The Women's Missionary Society (WD) promotes children's and youth work by providing staff to assist in the area of leadership development. The Area Educational Consultants as well as the National Secretary for Children's and Teenage Work answer requests for leadership trainings. The Society also subsidizes resource materials provided for the leaders. This includes mission studies as well as other supplementary materials."

"The majority of money used for promotion of Children's and Youth work comes from the Supply Fund. Such things as Bulletins and Newsletters to Leaders and Secretaries; suitable supplementary resources (Bible Studies, worship resources, seasonal resources, craft and project suggestions) for use in groups, as well as materials for Leadership Trainings are all part of the general promotion."

The other large expenditure is our commitment to the Board of World Mission, who administers the larger work of the Church's Mission at home and overseas. A brief report of the work of the BWM is given in our Annual Report. There are also folders available called "Quick Facts" containing helpful information about the work. The Acts and Proceedings of the General Assembly, which can be purchased at 50 Wynford Drive, Don Mills, Ontario, gives a more complete account of how the money is used.

In Canada there are "Special Ministries" where the Board works through the Presbyteries, e.g. Tyndale House, Montreal, Flora House, Winnipeg, Anishinabe Fellowship (Indian), Winnipeg, Christian Community House in Ottawa.

The work of the Hospital and Senior Citizen Visitors is done with Christian love and concern and can only be done with our support, e.g. recording Sunday Services for those who cannot attend the Church Services.

Other areas include: Extension and Inner City workers, summer ministries, work with the Koreans, Chinese, Ukranian, French, Italian and also homes for unmarried mothers.

Through the department of overseas students and laymen abroad the Church is trying to reach out to the stranger in our midst.

Church Extension is an essential part of the work carried by the Board of World Mission. During the last decade land costs have increased as much as ten times or more than their original value, therefore, the importance of increasing our contributions is evident.

Congregations now established, who are requiring financial assistance through

SUMMARY OF ESTIMATES 1979

	GENERAL FUND	SUPPLY FUND	$	TOTAL
BOARD OF WORLD MISSION	$ 355,000	$ 30,000	54½¢	$ 385,000
EDUCATION DEPARTMENT	229,095	4,355	35½¢	233,450
CHRISTIAN LITERATURE	12,100		2½¢	12,100
GRANTS	3,005			3,005
ADMINISTRATION	49,500		7½¢	49,500
TOTALS	$ 648,700	$ 34,355	100¢	$ 683,055

the Board, are encouraged to become self-supporting; thus relieving the financial burden. Eight Congregations achieved this in 1978 and are to be commended. This figure is usually higher. Forty or Fifty congregations have become self-supporting since the Integration with the Board of World Mission.

Turning to overseas the work continues in many areas: India, Nigeria, Taiwan, Japan, Malawi, Nepal and Guyana. The Presbyterian Church in Canada is involved with many overseas Churches in trying to meet the needs of the people in underdeveloped areas.

It is regrettable that the work may be curtailed due to lack of funds and this should be a concern to all of us.

Due to the faithful support of our Group members, which often come as special gifts designated for Christian Literature, we are able to provide Christian Literature in their own language both in Canada and Overseas. A small grant is also given to the Canadian Bible Society, which helps to make available the Word of God to those who would otherwise be deprived. Grants are also given to other outside bodies e.g. Inter-Varsity Christian Fellowship.

A decision was made at Council in May that the subscription price of our magazine would be increased to $2.00 effective January 1979. However, this will not quite cover the cost of production and will still require a small subsidy.

Because of rising costs, many items which come under administration, makes Estimating of costs difficult; items such as the Annual Report, Annual Council meeting and normal operating costs are constantly increasing.

May we pause often during this New Year and say, "Thank you Jesus for so many blessings," and then ask, "What can I give to help someone to get to know my Saviour and how He died for them too?" That's what winning the world for Christ is all about. •

What are you doing February 2-12?

by MARY MORRIS

Hundreds of Canadians are observing *Ten Days for World Development,* an educational project sponsored by the Anglican, Lutheran, Presbyterian, Roman Catholic, and United churches. A programme which delves into global issues with a Christian perspective, "Ten Days" examines the intricacies of world development with clarity and command.

As a result of extensive research, "Ten Days" has found that a bitter and destitute life is not inevitable for those who live on the continents of Latin America, Africa, Asia, and to a lesser extent, other regions of our world. At present, social and economic structures are major factors in determining who is fed and who remains hungry; who becomes wealthy and who remains impoverished and oppressed. This global study examines such structures, provides easy access to the facts and figures integral to an understanding of Third World struggles, and suggests some alternatives.

"Ten Days" informs us in order that we may act. The call to our participation in the creation of social justice is not a new one; indeed it has existed since the time of the Old Testament prophets. Ten Days reminds us that the call is still urgent and strong.

February 2-12 is your opportunity to participate in the exciting and revealing *Ten Days for World Development.* Each minister has been supplied with a 1979 leader's kit for use within congregations. The theme is "Give Us This Day Our Daily Bread", the third and final year in a provocative study of the world food situation, with some interesting insights into Canadian food policy. Included within the kit are the names of regional contact persons who can be of assistance in making the best possible use of available materials.

Some suggestions follow:

1) Form a Ten Days Study Group within your congregation, or plug into one of the 60 Ten Days Committees already operating in Canadian communities. Supplement your presentations with examples of how Presbyterians are sharing in world development through Inter Church Aid projects.

2) Use a Hunger Meal as a catalyst for full discussion within your congregation or group. Include an examination of simpler lifestyles as a part of our response to the realities of our world.

3) "Ten Days" has arranged for visitors from Third World countries to tour Canada in early February. Invite one such visitor to address your group.

4) Hold a service of Solidarity on February 11 to coincide with the national Service of Witness and Solidarity being held in Ottawa on that day.

5) Follow up your studies with action. Identify and participate in a social justice issue within your community, within the country, or within a Third World nation.

Ten Days for World Development.
Find out about it! ●

WICC celebrates 60 years

by MARION E. PARTRIDGE

In mid-October 1978 Women's Inter-Church Council celebrated their 60th anniversary as the organization responsible for promoting and administering World Day of Prayer in Canada. Founded in 1918 by the Vision of a Presbyterian woman, Bessie MacMurchy, it is an international event. Canadian women celebrated in two ways—in thanksgiving, with a gift to help fund a World Literacy Project administered by the Canadian Bible Society, and by planning a national gathering of Women's Inter-Church council members with about fifty delegates who are Christian leaders from all areas across our country. "Women To-morrow, To-day" took a critical look at where we as Canadian women are to-day, and by focussing on ten workshops searched for knowledge and direction. They were on these topics: Creative Aging, Women in Politics, Women and Employment, Media Portrayal of Women, Women in Ministry, Women and Addiction, Role Stereotyping in Education, Women in Minority Groups, Women: Marriage and Family and The single Woman: Christian Alternatives.

Then, in the light of Jesus' life we searched together to know our responsibility to study and act in our own country on each of these issues. It was a highly motivating and faith-affirming experience for those who attended. The contents of the workshops and statements of the delegates clearly have implications which should stimulate and challenge ecumenical church women across Canada. The results of our follow up will be made available as quickly as possible. Watch for them! Ask for them.●

NEWS

WORKSHOP ON EVANGELISM PLANNED FOR 1979

Geneva (EPS)—A workshop on evangelism is being organized by the World Council of Churches (WCC) from 4-15 June, 1979. Some 65 participants from all over the world are expected to attend including clergy and laity with special interests in the urban and rural ministries of evangelism in the church.

The workshop has three main aims: (1) explore the biblical and theological understanding of evangelism and our obligation as the Church of Jesus Christ, for evangelism in the world today; (2) to share the challenges and efforts for evangelism from a regional viewpoint, as well as the frustrations and disappointments; and (3) to learn how evangelism is carried out in different countries under different politico-economic systems, as well as exploring other possibilities for effective evangelism.

The workshop will be held in the Ecumenical Institute, Bossey, near Geneva. Churches are encouraged to write to Dr. John Kurewa, Secretary for Evangelism of the Commission on World Mission and Evangelism (CWME) at the WCC to enquire about participation and for more information concerning the workshop.

ISHIKAWA TEAM VISITS U.S.

(JCAN)—"A new, deeper awareness of our oneness in Jesus Christ was one of the biggest impressions gained by a Japanese team of five persons who visited churches in the United States in June," reports Virginia Deter, who accompanied the group as interpreter.

The three-week trip was the second stage of a Volunteers in Mission Exchange between the Ishikawa Presbytery, in Kanagawa Prefecture, and the Synod of the Trinity, in Pennsylvania and West Virginia. Last October a team of eight Americans visited churches in Ishikawa Presbytery.

The Japanese were favorably impressed by many things they saw: the way American churches are working in society, in the name of Jesus Christ; the gracious hospitality of the host families; the resurgence of Bible study in the American churches led by lay people. But they were disappointed in the Sunday Schools, which they found to be "very small."

ECUMENICAL CONFERENCE OF EUROPEAN WOMEN FORMED

Basel (EPS)—Guidelines for the formation of the Ecumenical Conference of European Christian Women were established at a meeting in Basel, Switzerland, (1-4 October) by a coordinating group elected by participants at the Consultation of European Christian Women held in Brussels at the beginning of this year.

The coordinating group, elected by the European regional participants, a representative of the World Union of Catholic Women's Organizations and a representative from the Ecumenical European Lay Training Centres, met to undertake the task given by the Brussels Consultation to plan future opportunities for ecumenical exchange and coordination of activities among Christian women in Europe. The Brussels consultation, organized by the World Council of Churches' sub-unit on Women in Church and Society, served as a catalyst for the formation of this new, autonomous Conference.

In a letter to be sent to women's church organizations, study groups, and interested individuals, the co-ordinating group asserted that women have an important part to play in building Christian unity, but that until now they have had insufficient opportunities to participate fully in this challenge. With this challenge in mind the aim of the Conference is to "create a forum for European Christian Women to find a common identity, to deepen their Christian understanding and to work for the unity of the Church and of humankind."

The Conference functions will include exchanging ideas, resources, and documentation, exploring theology from a feminist perspective, to work for peace, and to encourage participation and leadership among women of all ages. Membership is open to all women's organizations, movements and individuals who are in sympathy with the aims and activities of the Conference.

The Conference will begin by focussing on such issues as human rights; feminism and feminist theology; education for peace and justice and political and economic questions such as disarmament and arms sales.

A New Year's Resolution

by Ninelle DiGangi

On January 1st you don't just turn to a new month on the calendar but to a brand new calendar! Ahead are 365 new days—a wonderful opportunity to write on a clean page. Already some of the dates have been filled with appointments, family birthdays and anniversaries, and set dates of meetings. It's the traditional time to make resolutions, especially promising ourselves that "this year will be different". We'll get around to doing all the things we promised ourselves last year—take that course, learn a new language, try new recipes, get out of the rut we're in and take up jogging or tennis—or even just walking instead of always taking the car. These are all good but I have better advice for you. Actually, it's good news—the best ever! Instead of RESOLVE, it is to REMEMBER.

Any gift of time is a miracle and God has given us a new year in which to prune away the things that hurt and hinder and to be fruitful, fulfilled and happy. And we can only do this as we remember Jesus Christ and some of the things about Him. He stood in the very centre of the conflict as love and hate struggled against each other and He was victorious!

There was blind Bartimaeus who cried out to be healed. Jesus restored his sight. We cannot ask to see into the future but we can ask this same Jesus to give us that spiritual insight that leads to a stronger faith in Him who holds the future in His hands. There was the woman taken in adultery, filled with shame, lying in the dust and surrounded by self-righteous men who accused her. She was given a new life because of the power and compassion of this same Jesus. Whatever we have done in the past that brings shame to our hearts and weighs us down today, let us confess it to this same Jesus and hear Him say to us the same words of comfort and release—"Neither do I condemn thee, go and sin no more." There was the lame man who was carried every day to lie before the pool of Bethesda hoping that he might be the one to get into the waters first and be healed. He had been unable to walk for 38 years until Jesus came by that day and told him to arise and walk. What fear, real or imagined has kept us from fulfilling our responsibilities? Have we been willing to obey in faith when the Lord has commanded us to "Rise up and walk"?

There was Nicodemus the intellectual who was willing to discuss religion but who instead found himself faced with the radical possibility of becoming a new person, with a new nature given by God Himself. There was the demoniac of Gadara whom everyone feared and who shouted at Jesus when He walked by—"What have I to do with thee, thou Son of the Most High God?" Jesus healed him too—for that is His work—to clothe us with righteousness and to put us into our right minds.

Wherever He went, He healed, He taught, He helped and people came by the thousands—to watch, to hear, to be transformed—but also to plot. His enemies were always eager to accuse and anxious to destroy. Finally He was betrayed by one of the twelve. We need to remember this too because Judas represents us in our failure when by word and deed we too deny Him. There was the crowd that shouted for Him to be put to death. But He looked down upon them and the Roman soldiers who had put nails through His hands and His feet and He said "Father forgive them for they know not what they do."

All this and much more we ought to remember as we start this new year. God in Christ has forgiven us all our past and we need to "forget those things which are behind". But we must constantly REMEMBER—all that He did, all that He said, and especially all that He is. He is now at the right hand of God the Father, interceding on our behalf. He is our Saviour—not just on that one day when we remember His birth—but every day in every way. He only waits for us to invite Him to be with us as we journey through 1979. ●

wms highlights

Fall Meeting of Ottawa W.M.S. Presbyterial

St. Stephen's Church, Parkdale Ave., Ottawa entertained our fall Presbyterial on Tuesday, September 26th, 1978. We were welcomed by the minister Rev. Graham Kennedy and began with a Hunger Supper which was prepared and served by our Lamplighter Group of ladies.

The theme of the meeting was the China Study which was introduced by our programme convenor Mary MacKenzie. This was followed by the presentation of the playlette "Why Study China" by the Presbyterial Players. Then Mrs. Kathryn Lu from Ottawa spoke and answered questions about "her" China. She had grown up in pre-Revolutionary China, trained as a Deaconness at Ewart College, and had returned to China twice in the past two years.

After Mrs. Lu's address Margaret Boyd, Area Educational Consultant, explained different methods of doing the Study and some objectives we should be trying to achieve. The filmstrip 'China: Take Three' was shown after which we broke up into five discussion groups. Three questions were discussed: (1) What do you know about Christianity in China to-day? (2) What is Chinese Communism saying or doing? (3) Can one be both a Christian and a Communist (or a Capitalist)? Of course we didn't get all the answers but believe me, no one left the same as she arrived!

Regina Presbyterial—Burning Bush Unit of St. Stephen's, Regina, Sask.

A new Pulpit Fall was presented to the Congregation of St. Stephen's Presbyterian Church, Regina, Sask., by the Burning Bush Unit, in loving memory of Mrs. Gary (Lois) Bowes who had been an active Member of the Group. Mrs. M. Lennox, Past President made the presentation. In dedicating the Pulpit Fall, the Rev. T. Rodger, Minister of the church, spoke of Lois' exemplary life and her strong Christian faith.

Lindsay Presbyterial

The women of Gambridge Presbyterian church observed their 90th Anniversary in October. This Historic old church was built on the bank of the Talbot river. "The Womens Foreign Missionary Society" was organized in 1887, and in 1970 took the name of "Women of the Church".

Old friendships were renewed and Rev. Nancy Cocks of Kirkfield-Bolsover charge, spoke on the place of Women in the Church stressing that we all have a Mary and Martha in our make-up and God makes use of us all.

An all day workshop for the Lindsay Presbyterial was held in Beaverton church, Oct. 25, with forty-five interested ladies in attendance.

Lindsay Presbyterial feel there is renewed interest in the work of the W.M.S. and are pleased to report the organization of several new Youth and Children's groups as well as two Young Women's groups.

Vancouver Island Presbyterial WMS, (WD); Knox, Sooke, B.C.

Rev. Bruce Molloy was guest speaker when the Vancouver Island presbyterial of the Presbyterian Women's Missionary Society (WD) held a rally at Knox Presbyterian Church, Sooke.

His subject was *Contemporary China,* the object of study of both men and women of five denominations this year. An informative and entertaining talk with accompanying slides reflected Molloy's first hand experience during his visit to China in 1977.

Judge Frances Elford spoke of her work in the Citizenship Court.

Mrs. W. G. Argyle of Nanaimo, presbyterial delegate to annual council of the Society in Toronto last May, gave her report.

Members from Nanaimo and Port Alberni were present and the four local Presbyterian churches were represented.

East Toronto Presbyterial

The Fall Rally of East Toronto Presbyterial was held in St. Mark's Church, Don Mills, on October 30. Eighty-four ladies heard the President, Mrs. J. E. Andrews, enlighten the gathering on the theme, "Prayer, Study and Service". Miss Lois Powrie, surrounded by resource material in the form of books, pamphlets, maps and posters, introduced the new study on "Contemporary China". The assembly then broke up into 7 groups to study prayer concerns in our mission fields. Mrs. A. D. Powell assured us in her devotions that God will answer these prayers. (Luke 11:9-10)

St. Paul's, Hamilton One Hundredth Anniversary— 1878-1978

In Toronto in March, 1876, Presbyterian women organized the Women's Foreign Missionary Society. Its 50 members immediately began circulating letters from 11 missionaries—the start of the W.M.S. study program—and by the end of the first year had organized 18 auxiliaries and three Mission Bands. They began supporting two Canadian women missionaries in India and sent a teacher to a Saskatchewan Indian Reserve.

In reading through the minutes recorded over the years, one is impressed with three things:

—the strong commitment to Christ and the work of His Church,
—the support and esteem the members had for one another,
—their dependence on prayer.

For some time after it was organized, the group chose a motto at the beginning of each year. As we celebrate the 100th anniversary in 1978 we think on the verse from Acts 1:8—"Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth".

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First Book—$.25
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GOD CAN WORK THROUGH YOU

by B. OTTO WHEELEY
(Judson Press) $2.95

Can one individual make a difference in this chaotic world in which we live? Mr. Wheeley believes so and his experiences back up this belief. A successful business man, he has lived out his Christian commitment in his everyday life. He describes events in which he has felt that God was calling him to witness to others about his faith and beliefs.

There are many ways in which God speaks to us: through prayer, through the Bible, and through other people. If we listen and obey, we can make a difference in our own lives and in the lives of others.

The author uses a great many scriptural references to illustrate his points, but perhaps the book can be summed up best by quoting from the last page: "You can make a difference—I can make a difference. The fact is—our only choice is what kind of difference we make—good or bad."

—Marian Johnston

GOD'S MOUNTAIN

by JAMES ASHWIN
(G.R. Welch Company Limited) $3.50

In "*God's Mountain*", the author, James Ashwin, in dividing the content into parts—is able to impress the reader with his constant faith through times of adversity—and from his experience, to encourage others to become believers, most convincingly.

Learning early in his college days at the University of Saskatchewan in Saskatoon, through Bible study and Prayer, the author developed a firm base as a Christian for his future life. In 1953 he answered an advertisement in a small Intervarsity Christian Fellowship publication "Missionary Mandate" for a physiologist to teach at the Christian Medical College, in Ludhiana, Punjab, India.

Part I continues to relate the experiences enjoyed and endured by the author and his colleagues in India. He tells of the Medical College—of Landour Language School in the Himalayas, and excursions into the high mountains. After one of these trips, he became ill, developing poliomyelitis—and as a result has spent the rest of his life in a wheel chair.

In Part II—truths of the Scriptures are quoted and applied as a comfort and inspiration in many experiences of living. Particularly, is this an inspiration to all those lacking physical strength, who are afflicted and handicapped—and also, to all readers—it is a source of spiritual strength.

As a conclusion, the author states that it is now over 25 years since his time of testing, and he is able to say—"My strength is my faith in Christ, and I am always amazed to learn that it has been an influence, or a source of strength to others". Such a reaction may be experienced from reading "*God's Mountain*".

—Dorothy Dodds

MIRACLE ON THE RIVER KWAI

by ERNEST GORDON
Collins—Fount Paperbacks $2.25

Several years ago a book called 'The Bridge on the River Kwai', about the prisoners of the Japanese who were forced to build that bridge, received a great deal of publicity, especially as it was followed by the movie of the same name. This book, by a different author who was himself a prisoner, is about the same people and the same situation—prisoners of war who were forced to work under the most appalling conditions imaginable. Selfishness, cruelty to others, even their own comrades, degradation and misery brought these men as low as human beings can possibly go; but the inspiring core of this book relates how these same men redeemed themselves through a belief in God and love for their fellow man.

The seed was planted by two men who cared for the author when he was so ill that he was not expected to live. As he recovered, discussions on ethics, philosophy and religion were begun with small groups. Eventually, what they called a university was thriving in the prison camp. Books appeared from nowhere—books that had been hoarded and hidden from their captors—and those who had knowledge of almost any subject taught other men, who in turn passed it on. The seed grew and flourished, on kindness, compassion and encouragement. A miracle, indeed, yet it shows us what can happen when faith in God transcends man's cruelty to man.

—Marian Johnston

HERE AM I! SEND ME

by MARY JANE CHAMBERS
(Spire Books) $2.25

This is a joyous and charming book, very much down-to-earth and applicable in many situations. A free-lance journalist, wife of a research scientist and mother of two sons, Mary Jane Chambers' life was just as routine as many of ours. Then one day God spoke to her and she became involved in doing His work, even though there were a few slip-ups here and there! In spite of some unhappy experiences, this book sings with the joy of service, of happiness in no longer being 'one of God's unemployed'. It shows us that God can give us our 'marching orders' in various ways and that we need to be open and ready to receive them in whatever form they may come. A lovely book to own or to give as a gift.

—Marian Johnston

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1979—INTERNATIONAL YEAR OF THE CHILD

A Future for Every Child

by RUTH WHITEHEAD

The year 1979 has been designated the International Year of the Child by resolution of the General Assembly of the United Nations on December 21, 1976. The idea, which won the support of government, organizations and individuals, was first proposed by a representative of Non-Governmental Organizations at the UNICEF Executive Board Meeting in 1974. The matter was referred to the Economic and Social Council, which requested the Secretary-General of the United Nations to submit to the 1976 General Assembly "a report on measures and modalities for ensuring the adequate preparation, support and financing of an international year of the child, to be preferably the year 1979". On the basis of this report, the Economic and Social Council recommended the proclamation of the Year and in December the General Assembly passed the resolution authorizing it.

This resolution urges the people and governments of the world to:

—Renew their concern for children—our world's most precious resource.

—Review their local and national programs for children.

—Reaffirm their determination to increase services benefiting the child on a permanent basis.

—Focus on the special needs of the child, especially in education and health care.

—Stimulate national and local action programs for children in all countries, especially the most seriously disadvantaged, including young girls where they receive unequal treatment, orphaned children, refugee children, children of unwed mothers, children in poor rural areas, children exposed to drugs and crime, delinquent children, victims of child abuse, physically and mentally handicapped children and the vast numbers of children who suffer from malnutrition.

—Encourage research projects on the intellectual, psychological, social and spiritual development of children and disseminate widely the results of these studies.

The year 1979 is not without significance. Twenty years earlier on November 26 the United Nations General Assembly unanimously adopted and proclaimed the Declaration of the Rights of the Child, stating those rights and freedoms which every child, without exception, should enjoy.

The right to affection, love and understanding. The right to adequate nutrition and medical care. The right to free education. The right to full opportunity for play and recreation. The right to a name and nationality. The right to special care, if handicapped. The right to be among the first to receive relief in times of disaster. The right to learn to be a useful member of society and to develop individual abilities. The right to be brought up in a spirit of peace and universal brotherhood. The right to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

The International Year of the Child provides an opportunity to increase efforts to implement these rights and to reaffirm not only in word but also in deed that the well-being of today's children is the concern of all people everywhere and that it is inseparably linked with the peace and prosperity of tomorrow's world.

Unlike other "Years" proclaimed by the United Nations, the International Year of the Child will not focus on a large global conference. The intention is to direct the energy, expense and time that would have been required for such a conference towards the preparation and carrying out of national action programmes benefitting children in each country.

What is happening in Canada? During 1977 representatives of a large number of non-governmental organizations met to stimulate activities and projects pertaining to the International Year of the Child and to provide a central information service for interested people. In September of that year representatives of more than 100 of these organizations met and formed the Canadian Committee—1979 International Year of the Child. At that meeting, in Ottawa, the Committee endorsed and adopted as the IYC theme the United Nations Declaration of the Rights of the Child: "Mankind owes to the child the best that it has to give". A steering group "to coordinate planning and action relating to the non-governmental section" was elected. The formation of the Committee was a practical demonstration of the resolves of several hundred non-governmental organizations in Canada to mark IYC in an appropriate and significant way.

Representatives of the Committee met with governmental officials to discuss ways in which governmental and non-governmental activities might be coordinated. Two factors emerged: the need for partnership on one hand and the need for independent action on the other hand. The Committee proposed that a Canadian Commission—1979 International Year of the Child involving prominent Canadians, appointed so as to be representative of all regions of Canada and of various interested groups, be established. In September, 1978, Health and Welfare Minister, Monique Bégin, announced the formation of the Canadian Commission for the International Year of the Child with Judge Doris Ogilvie of Fredericton, New Brunswick, the appointed chair-person.

The Commission is composed of more than forty representatives of the federal and provincial governments, business and labour, voluntary organizations and individuals dedicated to improving the quality of childhood. The Commission will administer the federal contribution of one million dollars as well as endeavour to raise additional funds. The money will be used for projects and activities in the private and voluntary sector designed to advance the rights, interests and well-being of children in the context of their families and society. As a result of the Commission meeting of September, 1978, the following statement of specific aims for the Year of the Child in Canada was devised:

1. To stimulate families, communities, societal institutions, organizations, governments and all persons concerned to review the quality of childhood in their respective purviews;
2. To encourage all concerned to work together to establish long and short-term plans, programs and services aimed at strengthening the forces that enhance optimal child development and parenting;
3. To encourage the celebration of the joy of childhood and the very special place that children have in society and to create a milieu in which children's activities, creativity, imagination, ideas and thinking can be widely portrayed and demonstrated;
4. To recognize and enhance the role of parents and the art of parenting, and to find ways and means to support parenthood and the family in the Canadian society; and
5. To enhance in children the concept of their personal identity and worth as individuals belonging to a given cultural, linguistic, religious, social or ethnic group, and to the Canadian and world communities.

The emphasis is on initiative at the level of the individual group or organization. Churches denominationally have made decisions in regard to special activities to be undertaken such as: a national project to raise consciousness about children's rights; volunteers to assist the Children's Aid to provide parenting skills, homemaking, etc; a project to raise the consciousness of children about the handicapped; intergenerational projects within the church and community; a conference on the role of parents in the Year of the Child; a study programme for children's groups on children in other lands; the promotion of religious literature for children. In reviewing the Commission's aims for the Year of the Child in Canada it is not difficult to determine an area for involvement at the local church level. How are we planning to celebrate the Year of the Child in our church? That is a question that can only be answered at the congregational level—a question that demands a response for a caring community.●

U.N. DECLARATION OF THE RIGHTS OF THE CHILD

THE RIGHT to affection, love and understanding.

THE RIGHT to adequate nutrition and medical care.

THE RIGHT to free education

THE RIGHT to full opportunity for play and recreation.

THE RIGHT to a name and nationality.

THE RIGHT to special care, if handicapped.

THE RIGHT to be among the first to receive relief in times of disaster.

THE RIGHT to be a useful member of society and to develop individual abilities.

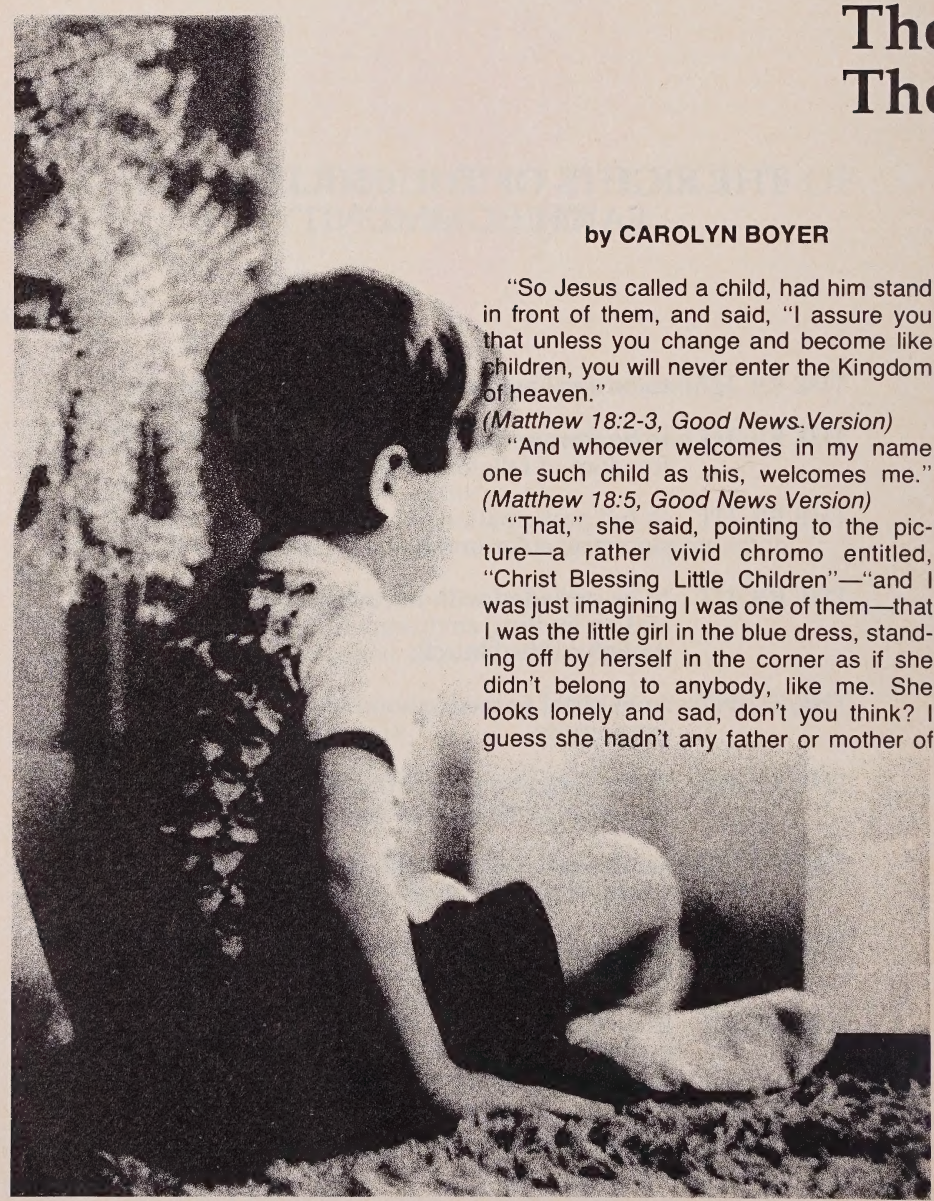
THE RIGHT to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

THE RIGHTS OF THE CHILD IN THE FAITH COMMUNITY

THE RIGHT	to be a valued person in the congregation.
THE RIGHT	to be nurtured in the faith and to be given freedom of religious choice.
THE RIGHT	to full participation in the church regardless of sex, race, color or nationality.
THE RIGHT	to be provided with adequate opportunities and an inviting environment for life and growth in the church.
THE RIGHT	from birth, to personhood in the faith community.
THE RIGHT	to the love and care of the whole faith community, beginning before birth.
THE RIGHT,	for the exceptional child, to special consideration in the church's ministry.
THE RIGHT	to be a part of a family supported and cared for by the faith community.
THE RIGHT	to nurture and to be nurtured in the faith through corporate worship, fellowship, learning opportunities, service, etc.

(From National Council of Churches, U.S.A.)

The The



by CAROLYN BOYER

"So Jesus called a child, had him stand in front of them, and said, "I assure you that unless you change and become like children, you will never enter the Kingdom of heaven."
(Matthew 18:2-3, Good News Version)

"And whoever welcomes in my name one such child as this, welcomes me."
(Matthew 18:5, Good News Version)

"That," she said, pointing to the picture—a rather vivid chromo entitled, "Christ Blessing Little Children"—"and I was just imagining I was one of them—that I was the little girl in the blue dress, standing off by herself in the corner as if she didn't belong to anybody, like me. She looks lonely and sad, don't you think? I guess she hadn't any father or mother of

Ministry to Children
Ministry of Children

her own. But she wanted to be blessed, too, so she just crept shyly up on the outside of the crowd, hoping nobody would notice her—except Him. I'm sure I know just how she felt. Her heart must have beat and her hands must have got cold, like mine did when I asked you if I could stay. She was afraid He mightn't notice her. But it's likely He did, don't you think? I've been trying to imagine it all out—her edging a little nearer all the time until she was quite close to Him; and then He would look at her and put His hand on her hair and oh, such a thrill of joy as would run over her! But I wish the artist hadn't painted Him so sorrowful looking. All His pictures are like that, if you've noticed. But I don't believe He could really have looked so sad or the children would have been afraid of Him." *(Anne of Green Gables, by L. M. Montgomery.)*

It is evident from the Gospels that children were not afraid of Jesus. On the contrary we can assume that the story of Jesus blessing the children gives evidence of his sensitivity to the importance and needs of children. The Church as His Body today shares the same concern. Just as children in Palestine were lovingly accepted by Jesus and not turned away, so the local church is called to meet the needs of today's child.

What are the particular needs of children which can most appropriately be met within a Christian congregation?

Children need a grounding in the story of salvation history.

They need nurturing in developing an awareness of the spiritual dimension of life. They need to grow into ownership of Christian principles and values.

How effectively is your church providing an environment in which these needs can be met? Are children able to tell the Gospel story? Are they able to express feelings of awe and wonder in conversation about God? Do the Christian principles that they've learned help them make decisions about their lives?

An environment that stimulates growth has these qualities:

- a loving teacher who is comfortable sharing his or her faith and has a willingness to learn with and from children and to accept the ideas and feelings of children.
- a comfortable atmosphere that meets learning needs of different age groups. Six year olds need to move about more in learning than 12 year olds who can learn by sitting and discussing.
- stimulating materials that meet learning needs are materials that evoke creativity and joy in learning. Playdough can be used by the 3 year old who is rejoicing in his or her own power of hand control and by the 11 year old building Solomon's temple.
- the freedom to explore the unknown—to

stay up late and watch the heavens, to concentrate on an unexpected event like a pet's death, a sibling's birth or a sick child, in lieu of the planned lesson.

Children need to respond and act out their faith in worship.

To what extent are the needs of children considered when the congregation's worship is being planned?

"Scott rolls and twists in the pew. He is not being restless or bad. In fact, this nine-year-old is one of the most serious Christians I have ever met. He loves being with me. When someone loves Christ with all his little heart, then ministers have to be special. This is a bad Sunday for my small friend. Instead of being a high point in the life of our congregation, it will be a day of tears and sadness. I will be sad, but Scott will shed tears. It is Communion Sunday, and this Church does not welcome children to the Lord's table. His mother and father will taste and see how good God is in this great act of celebration. Scott will not be comforted. "I love Jesus. I want to be the closest to him."

"The young boy stands beside me as I clean up after the service. I touch his shoulder. He looks at me. I take a piece of bread and dip it into the juice. "Take, eat, Scott. This is the body and blood of Jesus who loves you." His chin trembles. His eyes widen in awe. I place the elements in his mouth and he chews slowly. The wonder and awe which welled up so completely within his heart are now fulfilled. He knows that Christ loves him and that he and his Lord are one."

"Unfortunately the last paragraph didn't happen. It is true that Scott cried and twisted in the pew every time we celebrated the enacted Word. This Starchild was longing to fuse our worship with the kind of faith no longer alive within most of the acceptable guests at the Lord's table. We made him wait. We know the rules of the church. It was good adult theology that we wear like a coat of mail. Scott is not in the church today. It is strange. His awe and wonder are now directed somewhere else. We didn't lose Scott. We lost."

(The Ministry of the Child, by Dennis Benson and Stan G. Stewart)

Has your church considered the effect of denying the sacrament of the Lord's Supper to young children? Perhaps a study group of the congregation could be formed on this subject. (See Acts and Proceedings of the General Assembly *1978, page 229 and 1977, pages 223-226).*

In what ways can children be made to feel a part of the worship service in addition to the traditional children's story?

Congregations can include children in worship by:

- letting them hand out bulletins, announcement sheets, books.
- allowing children to sing their own way during a hymn without frowns and shhhes. The sounds of praise from a 3 year old may be in the form of excited "ohs" and "ahs", clappings, and different words and tunes but they are nevertheless acceptable to God who creates joy and wonder in little children.
- printing prayers, litanies, hymns, and order of service in large print so that beginning readers can follow along.
- putting up attractive worship decor which adds to the warmth and excitement of being together. Banners with recognizable symbols and with people of all sizes will speak a welcome to the heart and mind of a child.
- adding a worship sheet along with the bulletin which has a symbol to colour (advent candles, Bible) and blank space on which to doodle gives a child an appropriate activity during sermon time. Crayons and pencils need to be available too.
- giving older children and youth a leader-

ship part in the worship service such as reading scripture, praying, taking up the offering, and ushering.

- asking children to present their learning activities—murals, diaramas, pictures and models—during the service for information and display appropriate to the worship theme.
- acknowledging special days such as birthdays, anniversaries, recovery from illness in an announcement of recognition and song of celebration.

Children have a need to participate in learning, celebration, mission, and play with adults.

"The first anniversary of our church's being was celebrated with the whole church family. We acknowledged our oneness in the family of God by eating supper together, sharing a birthday cake, and praying prayers of thanksgiving. Excitement and the fun of being together was evident in our dancing the "Bunny Hop", Slosh and Hokey Pokey. We even mixed young and old for dancing and singing "You Light Up My Life". *(Malvern Presbyterian Church)*

Children's attitudes towards worship, Christian education, and involvement in mission are formed as children observe the adults in the congregation. Children will reflect the behaviour modeled by their parents and other adults in the church.

How does your local congregation show its children that Christian growth is a lifetime journey? Are your children taught to visit the sick and imprisoned, to clothe the naked and feed the hungry, and to engage in similar activities consistent with the Christian ethic?

There are many intergenerational activities which can nurture Christian growth.

An activity oriented worship service in place of an adult oriented sermon can be held every 6 weeks or so perhaps to emphasize special celebration days in the church year. On Thanksgiving Sunday last year our congregation divided into groups of 5 or 6 to ask each other what was significant about our past year that needed special thanks. We all had paper on which to write our thoughts which were then incorporated into the song "Bless the Lord, all ye works of the Lord", page 11, *Praise ways*. Younger children drew their thoughts on paper and taped them to the wall for all to see. We gathered then to see and sing our corporate song of praise.

"The Fuzzy Tales", a film owned by our national church speaks the message of love in a unique way and offers the opportunity for a special congregational activity after viewing.

Past copies of the Family Life Bulletin which are sent out in the Board of Congregational Life mailings each month offer more suggestions for intergenerational worship and learning experiences. These are available from the Board of Congregational Life.

Special intergenerational events (weekends, family retreats, parties which include learning activities) with a focus on the Christian year themes—Advent, Lent, Easter, and Pentecost are or will become available within the next two years through Presbyterian Publications. These materials are part of the J.E.D. (Joint Education Development) Curriculum. Other resource packets on Harvest/Thanksgiving, Stewardship, and Mission will also be available for use. The Intergenerational manual for Christian Education: Shared approaches is now available.

Another model for intergenerational activity is known as Family Cluster developed by Dr. Margaret Sawin in New York. The Board of Congregational Life can provide information about this interesting and innovative approach to coping with the isolation of the nuclear family.

The Church Needs Children

Having noted the ways the local congregation can minister to the needs of children, we should also note that children are needed by the congregation.

"Children have a vital ministry to the church" writes Dennis C. Benson and Stan J. Stewart, authors of the book *"The Ministry of the Child"*, Abingdon Press 1979.

They are convinced that Jesus was serious when he said that childlike qualities are keys to the Kingdom and that children are put among us in order that they might minister to the church.

In the book children are named Starchildren, an imaginative description referring to the star of Bethlehem. Starchildren are also children of the universe, or they are of us and yet beyond us. They come to us "red-hot from the heart of God." Benson and Stewart see that children's openness, gentleness, and spontaneity are of a different order from that which surrounds them. "As adults routinely seek to disguise and/or hide their need for personal love, babies and toddlers seek it with shameless determination. The child needs the adult to enable him or her to express and celebrate these Starchild qualities."

"The Ministry of the Child", written for The International Year of the Child, can spark a new dimension and awareness of the ministry of children within congregations.

The book can be used in different ways:

- as an anthology of true stories about children.
- a list of personal expositions about the place of children in the church and in the lives of individuals.
- as a study book for a 6 week course or a weekend retreat.
- as a basis for a course for parents or families of newly baptized/dedicated children.
- as the preparation necessary for an "all age celebration."

"When a babe is brought for baptism or dedication, the whole congregation is given an opportunity to rehearse some of the central facts of the faith. As the congregation makes vows to care for and nurture that small person, so it is confronted again and again with the challenge of mission. It is a time to remember the previous occasion in which those same promises have been made. It is a time to ponder just how the congregation is living out that commitment. Yet in the same service we are powerfully reminded of grace. As we rejoice that the babe already has acceptance with God as gift, we are reminded that that same gift is offered again and again to us."

"In a baptism or dedication there is another level of meaning that is not always recognized. There is another challenge for the church that is seldom picked up. This challenge is not just how we shall minister to this child, but how we shall make it possible for this tiny member of Christ's body to minister to us. For instance, the person and presence of that babe is a powerful symbol of hope. Given the opportunity, the babe will touch lives with joy and tenderness."

"The child can bring together in love different generations and different points of view. But all this can happen only if the parents, the congregation, and the minister or priest recognize the child's gifts. The ministry from the babe to the rest of the body is almost totally dependent upon the adults wanting to accept it. Babies are not able to force their love on others. But parents who are willing to show their babes (and not hide them away to nurseries), to share their babies, and to encourage others to smile at and kiss the babies will find that their tiny children can have a revitalizing contribution to offer the family of Christ . . ."

(The Ministry of the Child)

May your local congregation bless and be blessed by the children in your midst.●

Ideas to Try

INTERGENERATIONAL LEARNING

by Pat Miller

(from November 1978 JED-SHARE)

Dynamic things are happening in public education today. It is thrilling to be a part of it, whether as a student, or as a parent. I have been closely involved with public education in our community, and have learned much from the involvement that has helped me become a better parent and a more effective church school teacher. I make no apology for copying from public education. In fact, I am happy when I can! Citizens are a great resource for public education, and on the flip side of that, the public schools in our communities should be great resources for us.

Last fall a new principal came to one of our elementary schools. He is an energetic fellow with all kinds of creative ideas. Central to his concerns, ideas, and goals are the children he serves. The curriculum has become more child centered in the short time he has been with us. There is increased concern for the children's self esteem, and for using community resources to help achieve that objective. Let me tell you about two programs he has developed that could be modified for use in the church school setting.

The "Me Books." Early in the school year every fourth grader in the school met a first grader on a one-to-one basis. Each one got to know the other in informal discussion. While they were enjoying their visits, they were also developing the ability to listen to each other and to express thoughts, to become aware of individual differences, and to gain experience in interpersonal interaction.

Following the interview sessions, the fourth graders received specific lessons on skills such as sentence structure, composition, capitalization, and punctuation. They also learned some things about making books, such as title page, layout, proofreading, illustration, and cover design. Then the project began! The fourth-grade authors wrote about their first-grade friends. "If I could be an object, I would like to be an apple tree." "I like the color blue. That's why I wear it everyday." "Kirsten is my sister. She's all right for a girl. She is eight."

As the project developed, the first graders started to become aware of themselves as individuals and to feel a sense of belonging. The "Me Books" are their first books in reading, and they are proud to read them to just anyone who comes along.

"Grandparents for a Day." They got that chance in one of the first-grade classrooms when their teacher and a community group worked together to develop a new "Grandparent for a Day" program. The teacher prepared the children for the visit of the grandparents. She didn't tell them to "behave or else," but she did talk about "how we will make the older adults feel welcome, how we will help them in the cafeteria since they have never been in our cafeteria before, and how we can share our 'Me Books' to help them get to know us better!"

Meanwhile grandparents were being readied for the situation by ordering their lunches for the day, making name tags, and getting very excited about the coming experience. They all knew how to love children ahead of time! When the big day came, the excitement was unbelievable. The grandparents were as eager as the children. Children were given grandparents by drawing their names out of a hat, and everyone began getting to know one another. The "Me Books" came out of the desks, and before long Joey was enjoying reading to his new grandma. In the cafeteria the children helped the grandparents through the line with ease, and then, like all good grandparents, the Grandparents for a Day reminded the children to clean up their plates. One grandfather even told the cook about a better way to cook rice. There was much chatter and laughter around the tables as children and adults enjoyed their new friends.

Back in the classroom after lunch the grandparents became extra pairs of hands for the teacher. They threaded needles, taught children how to make running stitches, and glowed at the beautiful results of their teaching. They worked on little wooden plaques and stood aside when the first graders started wielding the brushes for the final shellacking. The conversations were priceless as the gifts they were making for their parents began to develop. Some got their projects finished and still found time to read a story to their grandparents.

Too quickly it was all over, and the grandparents had to say good-bye. Since that time letters have gone back and forth between grandparent and child. One grandmother even visited her grandson Billy when she heard he was sick. You can imagine the surprised look on Billy's mother's face when she went to the door and a stranger said, "I am Billy's grandmother!"

Here were two really great experiences in the public school. What can they say to us in the church? Cross-grading and intergenerational experiences are not new to us. If we are in a small church, it is likely that our classes are broadly graded. Church family nights have always been the gathering together of all ages. But it is easy to look at these situations and not really see all of the possible benefit. I confess that I have sometimes seen my class of first through sixth graders as an impediment to my teaching. Now I know I have a ready-made situation for adapting the "Me Book" experience. I also have a whole group of loving, caring adults who could enrich my program if I invited them to do so. I have more grandparents available to me than I could possibly use.

This past year my own family has had the marvelous experience of having a man from Zambia live with us for four weeks. He has also spent several weekends and holidays with us since that time. We have learned much about the Zambian culture from Robin, and one of the most precious parts of that tradition is their concept of the extended family. They have a very real sense of responsibility for their kin, no matter how many "times removed," and they even adopt strangers with whom they come in contact. One day we got a call from Robin. He was just calling because he heard of the terrific blizzard that had hit the Midwest where our parents and married brothers live. His first question was "How is *our* family?" That conversation is really not so different from the experience Billy's mother had when she came to the door that day, and a stranger said to her, "I'm Billy's grandmother." Nor is it so different from the experience that Colleen has when she walks into Scenic Hills School, and Susan, a big fourth grader, greets her with the extra warmth of a special friend who has authored Colleen's very first biography.

The Christian church is truly our extended family. We are challenged to make that experience a rich one. The public school has given us some ideas. So let's get on with it! ●

All the World's Children

by MARJORIE ROSS

The U.N. Declaration of the Rights of the Child talks about the *whole child*—his emotional, physical, intellectual, social, political needs. All children, everywhere, have these needs—and the right to expect them to be fulfilled. But many children, in every country, receive less than they should. A child who is physically well cared for may be deprived emotionally, and a child who receives everything he should from his family may be denied most opportunities in the outside world because of restrictions laid against his race, or sex, or nationality.

It is all too easy for us to accept the myth that all the children in the so-called "rich countries" are fortunate compared with the children in "poor countries". This is often quite true as regards their physical needs; it may be quite untrue as regards other needs.

I hope it will be possible on another occasion during this Year of the Child to discuss some of the advantages enjoyed by children growing up in traditional societies in comparison with the problems encountered by many children in our own fast changing culture. But this is far too large a topic to be treated as an aside in this present article, which will centre on the more traditional view of children in developing countries—the view which sees that the vast majority of the world's children are denied their rights to food, medicine, education, and economic opportunities.

In writing this article, I was very aware that I was touching again on many of the themes that I have discussed in the In the World column over the past few years. This is inevitable, because we cannot discuss children in isolation from their families and communities. Helping the father to support his family himself is preferable in every way to attempting to help the children only. But finding jobs for heads of families takes us right away from kindergartens and milk distribution programmes and into the hard and complicated world of economics. So—if I seem to be always returning to the same theme, it is because I have to. But this time, we will be looking at all these problesm as they affect the children—"the most fragile, defenceless, innocent and wretched victims" of world injustice and indifference.

We begin with some statistics.

It is estimated, for example, that out of 100 children born every minute in developing countries, twenty will die within the year. Of the eighty who survive, sixty will have no access to modern medical care in childhood. An equal number will suffer from malnutrition during the crucial weaning age, with possibility of permanent physical and mental damage. During this period their chances of dying will be twenty to forty times higher than if they lived in Europe or North America. Of those who live to school age, only about seven will ever enter a classroom.(only about 2) of those who do will complete their elementary schooling. Harsh as they are, the statistics are eclipsed by the grim realities of human misery—the sights, sounds, smells and feel of poverty.

(quoted from UNICEF NEWS, the International Year of the Child Issue)

The children of the "urban poor"

The fastest growing segment of the child population lives in the slums, shantytowns and "pavement dwellings" of major cities in developing countries. The number of children under 15 living as part of the "urban poor" is numbered now at 156 million. Over the next few generations the number is expected to climb to 700 million.

These children suffer the same poverty as their cousins who remain in the countryside, but they have the added problems that go with living outside an established social and economic structure.

The shantytowns where they live are relatively new—springing up in the past thirty years to house those who have left the rural areas because they saw no hope of advancement or even of survival for themselves or their children.

In many countries, the growth of industrialized farming of export crops has driven small landowners and agricultural labourers off land. A very similar development occured a few generations back in our society when people left the land to take jobs in factories opening up in the cities. But in these developing countries there are not enough factories and not enough jobs—or not good enough jobs to support a family in anything like urban respectability.

Since there is no housing they can afford, they create their own, from cardboard, from plastic sheeting, from sixth-hand building materials. They have no permits, no status, no rights. City governments, like the police in our cities dealing with vagrants, try to "move them on". They evict shanty town dwellers, they burn the houses, sometimes they bulldoze hundreds of dwellings at a time, hoping the people will go back where they came from. But evicted from one area of the city, they inevitably turn up in another. Short of killing the people, there seems no way of getting rid of them.

The shanty town dwellers have no one to speak for them. Those only a little higher up the economic ladder are fearful of competition for their jobs and resent the depressing effect on wages that an ever growing pool of labour creates. If your employer can always find another man to take your job—maybe even at less than he is paying you—he has little inclination to listen to your complaints about working conditions. And the well-to-do fear the threat to life and property presented by the underfed thousands on their doorsteps. At what point does hope ever disappointed become desperation? And what if the desperate mobs should find a leader or a political vision which could set the elegant boulevards of Buenos Aires or Manila aflame? Small wonder these countries are ruled by their armies!

Living on the margins of the economy

In order to survive outside the economy, the shanty town dwellers work at casual labour at a fraction of the "official" minimum wage. They peddle goods on the sidewalk, they shine shoes, cut hair, repair bicycles, work as domestic helpers. Since none of these jobs brings in much money, it is necessary that all family members who are old enough work at whatever jobs they can.

This affects the children in many ways. First, and probably most critically, a nursing mother who leaves the baby at home with older children or neighbours in order to support the family may well be sentencing it to death. The dangers of bottle feeding, requiring as it does sterile water and equipment, and costly milk powder, are very great. The substitute of the poor for the milk powder—a gruel of rice or starch—may look like milk, but has virtually none of its nutritive value. The baby slowly starves, or dies of an infection a well nourished child would shake off. More frequently it succumbs to the dehydration caused by diarrhoea—the number one killer of babies in developing countries. Many of those babies who do survive are mentally or physically stunted by malnourishment.

Older children find themselves bread winners at an age when children in Canada are thought too young for a paper route. Street wise, self-reliant, they move through the traffic of the centre of the cities, seeing from the outside the glitter of a world they will never enter. Many of the girls find themselves caring for little brothers and sisters at an age when they are neither physically nor emotionally capable of carrying the load. Tragically, by the age of 15 or 16, they may well have added an infant of their own to their mother's babies under their care. The cycle begins again.

A few fortunate children may go to school, for a few years or even longer, but the increasing costs of fees in higher grades, inflation, growing demands from the family to start bringing home money all too often mean that the door to education and advancement is slammed shut after the child has only glimpsed the world that lies beyond his family's horizons. Even for those who graduate from primary school there may be nothing more than a life as an "applicant"—a recognized "employment" in many countries where there are far more trained, or semi-trained young people than there are jobs to be filled.

Many problems—but what are the answers?

There are no superficial solutions to the problems of these children. Food hand outs, health centres, birth control campaigns are all necessary, sometimes more critically than others, but all of them treat only the symptoms of the disease. The disease is the fundamental injustice and inequality between the peoples of the world.

However, of the various measures proposed to treat the symptoms of poverty, the most basic and far reaching is provision of safe water. This was the theme of Lady Barbara Ward-Jackson's contributions to the Habitat conference a few years ago. An adequate supply of safe water is absolutely fundamental to any attempt to raise standards of health and nutrition.

The following illustrations from the UNICEF NEWS underline this fact:

In a South American city,

> The scarcity of water, which was sold by a litre in trucks, combined with poor sanitation, makes gastro-intestinal disease a widespread phenomenon.

In a country district in Kenya,

> In the dry time of the year, the children

> never get rid of the dust from their legs and arms because there is no spare water to wash with, so they sometimes get sores and ulcers on their skin . . . The nurses paint their sores with gentian violet but it doesn't help much. There is not much to be done about these sores in the dry season. The nurses tell them to wash regularly, but how can you when there isn't any water?

And in the Philippines,

> The chronic scarcity of water makes bathing a luxury, and unbathed children are shunned by better off peers as dirty and ill smelling.
>
> The limited water supply also requires that plates and dishes used during the last meal be stacked in a corner of the oneroom dwelling, attracting a multitude of flies as the housewife awaits her turn at the communal water pump. These same flies alight on human and animal faces and then on the children's open sores. Starting as small bites from mosquitoes . . . the frequently scratched welts soon become infected. The many polluted wells contribute to . . . gastroenteritis, dysentery and other waterborne diseases.

Getting to the root of the problem

From our perspective in a "rich country" we see world inequality as existing between the "rich countries" and the "poor countries". This is a basic fact, and yet it is also important to realize that within many "poor countries" vast inequalities of wealth exist.

The New International Economic Order, which we talked about in the "In the World" column with Geoffrey Johnston of Gatt Fly several years ago, is an attempt to get at the inequality between the developed countries and the developing ones by altering the rules of world trade so that they no longer work to make the rich richer and the poor poorer. The most serious criticism of this new Order is that it fails to get at internal economic inequalities. Thus, for example, giving Brazil a fairer chance in its dealings with the United States may only result in enriching the Brazilian upperclass who control its internal economy. Fundamental social and political changes must come about within most of the developing countries before a shift in their favour in world trading patterns will be of any benefit to the masses of the people.

If justice could be achieved for the voiceless poor of the Third World, the children would benefit along with their parents. But achieving justice is a tall order.

What is required of us?

Many of us pray for a more just world. Our hearts are moved by the sufferings of our fellow human beings. But what can we do?

Our Church is using a motto on its postage meter. STUDY PRAY GIVE. This is very relevant to our concern about world justice. Traditionally we have been content with the GIVE element of this motto, and I do not mean to down play the value of the many projects our church and other agencies support to assist developing countries. But STUDYING the issues involved is also very important, and essential if we hope to be effective in swaying our government to pursue a humane and constructive policy. And PRAYING, provided we do believe in the power of prayer, is perhaps the most effective contribution we can make. The more we study these problems, the more we realize that the solutions are beyond the power, or the skill of human beings to discover or to implement. Our God, who is concerned about the fate of sparrows, grieves for the children of the world. Our prayer should be for guidance for us, and for our country, in correcting injustices. And our prayer for the developing countries should be for the wisdom, moderation and courage they will need to give all their children a chance for life.●

Psychologists call it hidden abuse: what it is and how to avoid doing it.

PUTTING DOWN KIDS

by Teddi Brown

(Reprinted from the June 1978 issue of Quest Magazine. Edited by Brenda Moncrieff.)

Remember when you were six or seven years old and your father lost his temper with you when you were tying your shoes and said: "Damn it, you're useless!" Seconds later he forgot he'd said it, but you didn't. It hurt—all put-downs hurt kids—but, well, that's all part of growing up.

Or is it? Most parents put down kids too much, and the results can often be just as damaging as hitting a child. Kids who are the victims of persistent put-downs don't walk around with bruises on their arms and legs, but often they're damaged just as much as if they'd been physically assaulted. Increasingly, child psychologists are calling this "hidden abuse."

Some of it isn't so hidden, either. We all know about paperboys who have to go back to the same houses again and again to collect the money that's coming to them. One paperboy even told me that some people don't answer the door when he comes to collect, and they don't even try to make it look as though nobody's home.

We put down kids to make ourselves look good. In a supermarket, I noticed a little boy dutifully hanging onto a shopping cart as his mother pushed it down an aisle. Along came another woman and before the boy could move left or right or anywhere to make room, his mother pounced on him: "Get out of the way," she snapped, loud enough for everyone to hear and admire. "Why don't you ever watch where you're going?" The little boy hung back in embarrassment.

Adults always receive more courteous treatment than children and we all know it. Look at the current television commercial promising children that the service they get at the Ponderosa Steak House will be just as polite and courteous as the service the adults get there: "We won't treat you like a kid," the ad promises. Would it be *awful* if they did?

Kids run up against put-downs everywhere they run up against adults: home, neighborhood and school. Dr. Thomas Gordon says that most schools are just like the army, just as authoritarian: "Get in line and stay in the line no back talk." Dr. Gordon is an American psychologist who wrote *Parent Effectiveness Training,* or *P.E.T.* to show parents a whole new sensible approach to training their kids, not too strict and not too permissive. He says teachers hassle and harangue and shame and put down children just the way parents do. Teachers still call kids up in front of the class and criticize them until they're reduced to tears. You remember the feeling. Even when you're not in front making a fool of yourself, you're sitting there petrified that the teacher might finger you and make it all happen.

Call a child "stupid" often enough, and sooner or later he'll start to believe it . . .

Everybody seems to have his own idea of which put-downs are especially humiliating for a child. Dr. Helen Doan, a child psychologist at York University, hates to see a parent standing beside his child and discussing him as though he weren't there. Some adults impose on children and embarrass them with excessive affection. The uncle of one of my girlhood friends used to grab and hug me every time I met him and I hated it.

Professor Joan Grusec, a child psychologist at the University of Toronto, says put-downs such as "You make me sick," or "I'm fed up with you" really smart, particularly when a mom or dad says them to a child, because they imply a withdrawal of love, and children depend desperately on parents for love and support.

The most dangerous put-down of all, everybody agreed, goes something like this: "You're stupid," or "You're clumsy," or "You're bad," or "You never do anything right." They're the sorts of put-down that attack a child's self-concept, the image each human has of himself—who he is, what he is, what he's worth. Keep up the verbal abuse and you can destroy a child's self-image.

The U of T's Joan Grusec says a child who has never learned verbal abuse will not use it on others, not even to get his own way, not even with children who are younger and weaker than he is.

Sure, most adults have a warmth and love for children, but so many people today are so tense and frustrated and trapped in a stream of activity that they simply don't have much patience with the kids. Another thing, he says: We are all encouraged now to express our emotions openly, and that's fine as long as you don't express them at the top of your voice whenever you feel a little frustrated.

Parents often become impatient with a younger child because they don't understand how differently he thinks. For instance, four- to six-year-olds cannot grasp abstract ideas and don't really understand when you talk about compassion and fair play. Dr. Helen Doan says they aren't as flexible as older children at solving problems. If you show your young child how to pile up oranges, don't assume he'll be able to do the same thing with apples.

Considering how mean and vicious the put-down can be, it makes you wonder why any adult would use it on another adult, let alone a child. "Well, it gets fast results," Professor Grusec says. "It produces a quick suppression of the other person's behavior." Right. There's no squelcher quite like "shut up and sit down" to get you a little sullen silence.

But the results of a put-down are only short-term, Grusec adds, and you're stuck with all the bad side effects—hostility, hurt feelings. Still, some adults will use the put-down all the time and they're the people who probably got it all the time from their parents. Verbal abuse, physical abuse—they both have the same roots. If you grow up with abuse, you think that's the way things are done, says Professor Grusec.

Just as there are types of adults who abuse, there are types of children who are special targets of abuse. "There are kids who are good and sweet and others who are just plain rotten," says Professor Grusec. "They're hard to manage and boy, are they stubborn!" She pointed to some case histories of physical abuse that show that one child in a family got it and not the others. And, very occasionally, a battered child was placed in a respected foster home and was battered there too.

"Certainly, it's not the child's fault," she says. "He may be especially difficult but he needs help, not battering."

Children can't even think of the words to fight back, says Dr. Doan. "A child may drop and break a dish right in front of you and then say, 'I didn't do it.' Mother immediately flares up at both the broken dish and the blatant lie. But the child is not lying. He was trying to say 'I didn't mean to do it' but he couldn't get the right words out."

Dr. Doan feels we confuse kids and put them down with double messages too. One minute we're saying "You're a smart kid, Freddie" and the next minute, we're saying "No, you can't help me clean the garage, Freddie. You don't know how."

So what can we do? Is there anything we can do?

What really counts is that many adults now realize that we do put down kids. And that we shouldn't. The Mormon Church has been sponsoring a commercial on television that features three typical scenes of put-down of kids: *Scene I*—a little girl bounces happily into the kitchen proud of the shopping she's done for mom, and mom's voice (all adults are off-camera) squelches her: "I hope you got everything!" *Scene 2*—a boy runs in shouting "I got 20 in the test" and dad yells back. "How many times have I told you, don't slame the door!" *Scene 3*—a girl calls up from the kichen. "I finished the dishes" and a woman's voice answers. "Did you clean the sink?" You see the happiness shrivel in the children and your heart aches for them. It's a good commercial.

Listen, please listen to children, Dr. Doan advises. Not listening is a put-down in itself because it tells a child: you are not important enough for any attention. Dr. Thomas Gordon of Parent Effectiveness Training wants more parents to listen to their children when they come home and complain about the way they've been treated by adults.

Does that mean you should march over to school every time your child comes home and says, "I hate that place?" Of course not. Most children don't want that anyway. They just want to tell their troubles to someone who will listen to their side of the story, and that doesn't happen early enough at school or anywhere else.

But what does a parent do, say, if a child comes home and says that the neighbor down the street called him a stupid brat because he ran through the petunias. Once it's happened, there is little you can do except lend a sympathetic ear. Before it happens is the time to prepare children for these kinds of inevitable neighbourhood upsets.

It would be just great, Professor Grusec thinks, if you could teach your child to answer a complaining neighbor with something like: "I'm sorry. I didn't think. I don't do it all the time and I won't do it again." If a neighbor keeps piling on the abuse—and some of them will—the only advice you can give your child is "Come home and we'll talk about it." Professor Grusec emphasizes: "You certainly don't want to teach your child to respond to verbal abuse with more verbal abuse."

Anyway, these now-and-then incidents around a neibhborhood don't do the damage that constant abuse at home does. The incidents hurt kids every bit as much as they hurt adults, but children bounce back fast.

Professor Joan Grusec gets right to the guts of it: "If we nattered at friends, we would lose them. If we insulted or yelled at them, they'd just take off. But we do all these things to kids!

"It doesn't make sense." ●

SO LET'S DO SOMETHING

1. Become a Block parent or set up a Block Parent Association if there is not one already in your neighbourhood.
2. Invite a guest speaker to your club/organization/Home and School Association to talk about positive parenting, education, day care, handicapped children, children with special needs or any area pertaining to children that would be of benefit to your members.
3. Contact your local Children's Aid, "Y", Big Brother/Little Sister Association or other voluntary organization regarding volunteer work.
4. Contact your local Children's Aid with regard to becoming a foster parent.
5. Make a personal commitment to your own children, grandchildren, nephews, nieces to set aside extra time in 1979 for an educational or recreational experience, e.g. trip to zoo, museum, conservation area or art gallery; camping or sporting events.
6. Construct a special children's recreation area in a local park or school yard.
7. Develop a children's theatre group.
8. Hold an art, music or drama festival for and by children.
9. Set up a system of volunteers to help teachers in the classrooms or on field trips.
10. Plan sports or games events.
11. Develop a family project which involves your children's creative talents, e.g. build a playhouse, set up a greenhouse, make your own greeting cards, start an aquarium, learn to sail, camp, explore nature, start a vegetable or flower garden.
12. Offer to babysit for a single parent family.
13. Is there a latch-key child on your block? Arrange lunch or after school supervision for children of working parents.
14. Drop in on a new mother to see if she needs any assistance or even just some reassuring talk.
15. Hire young people for home maintenance jobs.
16. Start a young people's program at your place of worship.
17. Prepare a booklet listing the community resources available to assist children and their families—e.g. Block Parents, Parents' Anonymous, aid to new mothers, parent education courses, single parent groups, children's aid societies—pre-post natal courses.
18. Set up family social events that include children of all ages—pot luck dinner, movie night, community fair, games night, sports day, hobby fair.
19. Involve children in volunteer work with senior citizens, the physically handicapped, a recreation centre, hospital patients, other younger children.●

IYC RESOURCES

PRINTED RESOURCES

IYC Congregational Packet

A packet produced by the Presbyterian Church in Canada designed for use with a variety of groups in the congregation—children, families, adult study groups, sessions, C.E. Committees. Contains information pieces, resource listings, study and program outlines, sample worship service, suggestions for projects.

Available free on request (1 to a congregation)

From—National Secretary for Children's and Teenage Work, Room 100, 50 Wynford Drive, Don Mills, M3C 1J7.

IYC Packet from Unicef

Contains a poster, 3 pamphlets, as well as some guides for teaching about the rights of the child to primary, junior and intermediate children.

Available from UNICEF Canada, 443 Mount Pleasant Road, Toronto, Ontario, M4S 2L8 or local Unicef depot.

No Charge.

Today's Child—The World's Future

A report prepared by the National Council of Women. It examines the needs and interests of Canadian children, with a view to stimulating national and local action designed for the benefit of our children, especially disadvantaged. It is intended to encourage research on the intellectual, psychological, physiological, social and spiritual development of children. It is also intended to encourage a greater awareness of our responsibilities in such areas affecting children as education, social welfare, law, medicine and the media.

Available—National Council of Women, 270 MacLaren Street, Ottawa, Ontario, K2P 0M3.

Cost—$3.00

On Being a Child

A special issue of the "Church and Society" magazine of the United Presbyterian Church. Contains articles on, theological framework, child abuse, theories of moral and faith development, plus a list of resources for Child and Youth Advocacy.

Available—Church and Society, Room 1244K, 475 Riverside Drive, New York, N.Y., 10027, U.S.A.

Cost—$1.00 per copy.

CSPCC Magazine

A magazine of the Canadian Society for the Prevention of Cruelty to Children. It is dedicated to increasing public awareness of the long term consequences of child abuse and neglect.

Published quarterly

Membership—$10.00

Cheque payable to: CSPCC, Box 700, Midland, Ontario, L4R 4P4.

Admittance Restricted—The Child as Citizen in Canada

Produced by the Canadian Council on Children and Youth. A report designed to take an overview of children's need for economic support, health care, protection, education as well as the specific needs of the native child. The book also tries to determine how our national and provincial policies and practices affect the quality of childhood in Canada (in French and English).

Available—Canadian Council on Children and Youth, 323 Chapel Street, Ottawa, Ontario, K1N 7Z2.

Cost—$8.95.

The Ministry of the Child—Benson and Stewart

The focus of this book is not on the church's ministry *to* children or *with* children but the ministry *of* children to the church.

The Ministry of the Child is a useful book for study by any adult group. It is particularly suited for study by parents of newly baptized or dedicated children. But anyone involved with the care or nurture of children will find it stimulating. An experiential study guide giving directions for a six-week course is included to help groups dig into the ideas and challenges this book presents.

Off the press in January 1979.

Available—WMS Book Room, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

The Rights of the Child Series

A series of 10 original storybooks published to commemorate 1979, The Year of the Child. Each book illustrates one of the ten Rights of Children, as declared by the United Nations.

Each $5.95/Complete set of ten titles $55.00

UNICEF CANADA, 443 Mt. Pleasant Rd., Toronto, M4S 2L8.

AUDIO-VISUALS

Available from—Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

PLEASE WHEN ORDERING STATE THE DATE YOU WISH TO USE IT.

Children in Crisis
Divorce and Separation Kit

This kit is designed to familiarize professionals, paraprofessionals and parents with the child's reactions to the hardships of life and ways in which parents and caregivers can recognize when a child is in stress, and help that child understand and learn to deal with his anxiety and fears. Prepared under the supervision of the editors of Parents Magazine.

5 colour filmstrips with cassettes and guides.

1. WHEN DISCORD UPSETS THE FAMILY—60 frames

2. THROUGH THE CHILD'S EYES—54 frames
3. TELLING THE CHILDREN—51 frames
4. THE FAMILY APART—52 frames
5. ACCEPTING THE NEW LIFE STYLE—57 frames

Children in Crisis
Child Abuse and Neglect kit

This kit discusses symptoms of this all too prevelant social disease which can kill or at the very least, affect the later physical and emotional development of its helpless victims.

5 colour filmstrips with cassettes and guides.

1. CRIPPLING DISEASE—55 frames
2. DISCIPLINE VERSUS ABUSE—45 frames
3. WHO IS THE ABUSER?—58 frames
4. HOW CAN WE TELL—61 frames
5. TREATMENT AND PREVENTION—44 frames

The two above kits—
Recommended Use: Parents, Teachers
Service Charge: $1.50 each filmstrip.

Rights of the Child

Filmstrip with cassette tape. Focuses on the Declaration of the Rights of the Child and the efforts of UNICEF to bring about their realization. Cassette has two sound tracks, one for children and one for adults.

Rental—$1.50 plus postage

One Such Child

Filmstrip, 116 frames, color, cassette. Created as a complementary resource to the study document, "On Being a Child", the filmstrip highlights issues related to poverty and affluence, the family environment, human and civil rights, and church's response to such issues.

Rental—$1.50 plus postage.
Recommended Use—Adults.

Rights of the Child Educational Kit

This educational kit is designed to introduce children in the junior grades to The Rights of the Child and to the ideas expressed in the Declaration.

The first filmstrip, "What Do You Take For Granted?", stresses what young Canadians enjoy for themselves and sometimes forget about other young people in the world.

The second filmstrip, "The World Over", presents games of many cultures, a discussion of holidays, foods and families to show how we are alike, yet unique. Each filmstrip is accompanied by a sound cassette with the voices of children commenting on the concepts presented.

"We Live in The World Together", the third filmstrip, deals with the interdependence of nations and with the need to learn about others. It concludes by restating the rights of children.

Included in the kit are:

1. Three colour filmstrips with matching sound cassettes
    - What Do You Take for Granted?
    - The World Over
    - We Live in The World Together
2. Two copies of a Teacher's Guide
3. Three UNICEF posters
    - The Rights of the Child
    - UNICEF Stamps
    - Basic Services
4. A 'Do It Yourself' Mobile for the classroom
5. A packet of original paper for class crafts

Cost—$50. per kit plus $3. handling and postage

Mail order to: UNICEF Canada, 443 Mount Pleasant Road, Toronto, Ontario, M4S 2L8.

Make Cheques payable to: J. A. Miller Educational Services Inc.

". . . and become as little children . . ."

by MARION JOHNSON

We have all grown up hearing many cliches about children. When one does a little research into these familiar sayings it is surprising how many of them originate in the scriptures. "Train up a child in the way he should go: and when he is old he will not depart from it." (Proverbs 22:6) I have used the King James Version throughout since it is the one that is most familiar to us. How often we have heard that quotation—from parents to children—and then on to grandchildren! Another saying that is well-known: "The child is father of the man." (Wordsworth) Is that not really another way of putting the truth that is in that verse from Proverbs?

In Isaiah, chapter eleven, we are given a picture of an ideal world, where there is no evil and no destruction; where the knowledge of the Lord prevails everywhere, and "a little child shall lead them." Innocence and trust are surely the qualities of that kind of child.

"Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." (Matthew 18:3) Jesus often showed his love for children in his teachings and we would do well to think, especially in this International Year of the Child, of the verses following this one: "who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." This is not the place for a discussion on child abuse in this country or anywhere else, but perhaps it is the place for some thoughtful meditation on how we treat children: those that we call our own by right of nature, and those who are in our care by right of our responsibilities as Christians. Working and playing with children can open our eyes to new ways of looking at things. Their innocence and their trust in people are qualities required for entrance "into the kingdom of heaven." Do we encourage that trust . . . or betray it? Do we guide and direct that innocence so that it keeps its freshness without being foolhardy? Do we treat children with the dignity that we should bring to our relationships with all of God's family? During this year, while the whole world is focusing on children, we are being given an extra stimulus to think about these things. If we remember this verse, and also the command given by Jesus: "Love one another as I have loved you" (John 15:12), and if we put that command into practice, we cannot go wrong in our treatment of children, or, indeed, of anyone in the world.●

NEWS

Russia's Biggest-Ever Permit for Bible Imports

The Soviet government has issued a permit for the import of 25,000 Russian Bibles the biggest shipment ever of Bibles to the USSR.

The import permit was granted to the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. The Canadian Bible Society in cooperation with other Bible Societies in the United Bible Societies organization of the world will supply the 25,000 Bibles as well as 5,000 Russian concordances.

During the past few years 10,000 Russian Bibles for the Baptists in Russia have been printed in Russia on the Orthodox Church Press, but the demand for Scriptures is far greater than the supply.

Even in the 19th century, there was never such a large import of Bibles into Russia at any one time. The last major shipment of Bibles into Russia by the Bible Society was in 1947 when 10,000 were allowed in.

The Canadian Bible Society seeks to work through legal channels to distribute Scriptures in Communist Countries. Recently 2,500 Bibles and 2,500 New Testaments were shipped into Cuba.

Working through legal channels Scripture distribution in Eastern Europe has increased three fold in the past five years.

To carry on the TRANSLATION, PUBLICATION and DISTRIBUTION of the Bible in Canada and 150 other countries the Canadian Bible Society requires contributions of $9,000 a day.

They practised what they preached

VANCOUVER, B.C. (CCP)—The supervisor of a canning factory in Belize spent several weeks in the Okanagan valley of British Columbia studying new methods of preserving citrus fruit.

It was part of an exchange program designed by church members conscious of actually practising what they were preaching about development in Third World countries.

Although fruit is grown extensively in the tiny Central American country, its canning factory was established only five years ago. Belize (formerly British Honduras) imported its jams and jellies before that.

A wood-carver who taught wood artistry techniques at Naramata, a teacher and a legal secretary who experienced the Canadian wilderness at a church camp, and a Mayan Indian boy who lived on Vancouver Island, also participated in the Belizean exchange, organized through the British Columbia inter-church committee for world development education.

The exchange program was initiated by the Rev. Wes Maultsaid, director of the inter-church committee, last year, when five Canadians lived for several weeks in Belize City and Belmapan, the country's only other city.

"There's a high standard of living here that other countries don't have; we should equalize the gap between us and encourage our government to provide loans and grants to Third World countries," says the Rev. Govan Kilgour, of Chalmers United, Vancouver, who took part in the visit.

IYC CONTEST

In response to the challenge of the United Nations *"Year of the Child 1979"* the Women's Missionary Society (W.D.) is sponsoring a Creative Art and Writing Contest for boys and girls 6-18 years of age.

AGE: Children and Youth in 3 age group categories

A) 6-10
B) 11-15
C) 16-18

TYPE OF SUBMISSION:

A) Poetry or Prose (e.g. essay, short story)
—up to 500 words—but may be less

B) Art Work (e.g. collage, poster)
—10" × 15". May be on any kind of paper.
Cardboard not necessary.

SUBJECT MATTER:

Some expression of the needs, feelings and or rights of children in the congregation, community, or around the world.

RULES:

1. Write or draw on only one side of paper.
2. A brief written statement should accompany each art form.
3. May be in French or English.
4. Spelling, language, neatness, and originality will be noted.

TIME:

All entries must be received by **APRIL 30, 1979,** Name, Address, Date of Birth, and name of congregation must be on a slip of paper securely attached to each submission.

PRIZES will be awarded for the best entry in each category for each age group.

All submissions will be on display for Congress and/or General Assembly 1979.

SEND ENTRIES TO:
NATIONAL SECRETARY FOR CHILDREN'S
AND TEENAGE WORK,
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7.

wms highlights

West Toronto Presbyterial

The meeting of West Toronto Presbyterial was held at St. Andrew's Church, Islington. Mrs. C. M. Snider who recently visited Taiwan and Japan with a small group spoke and showed slides. There were scenes of beauty such as grand mountain gorges in Taiwan-cherry blossom time in Japan. There were views from both countries showing how the people lived, their homes and problems faced in making a living. For example in Taiwan young people from the mountains go to the cities, ill-qualified for jobs. In Japan Koreans face discrimination regarding race, and many work in home workshops or find difficulty getting employment. We saw results of the work begun by early missionaries and carried on now by their own people with help from Canadian missionaries. The Korean Christian Church in Japan celebrates its 70th anniversary this year (1978) and almost every congregation is engaged in a building programme. These countries still need our help in personnel, finances and prayers.

Mrs. Snider admitted being surprised that some people here feel we should not bring the gospel to those of other religions. She spoke of the great numbers of people there who are still without the good news of Christ.

95th Anniversary, St. Paul's, Carluke, Ontario.

The 95th Anniversary of the Women's Missionary Society of St. Paul's Presbyterian Church, Carluke, was held with the president, Mrs. Robert Pearce, welcoming friends and visitors from neighbouring church groups.

Mr. and Mrs. Wm. Leslie of Fernie House, Pickering, a Therapeutic Group Home for Boys, told of the work that is carried on there, trying to help young lives cope with the world. These boys need much love and have to be remembered in our prayers.

We always make this a family type service having the husbands attend and the Junior Choir assist with their singing.

Prelude to the "Study of China", three WMS Groups, First Church, Winnipeg

As a prelude to the "Study of China", the three WMS Groups of First Church, Winnipeg, were privileged to have as their guest speaker at a joint meeting of the three groups, Mrs. Pauline Con, the widow of the late Rev. Ronald Con. This meeting towards the end of September is an annual event when the three groups meet together for fellowship and study. Mrs. Con and her husband spent an extended holiday in their homeland, and it was shortly after their return that Dr. Con's condition worsened and he passed away. Mrs. Con showed slides of their trip and gave a very enlightening talk on conditions as they saw them in China. At a meeting of the Afternoon Group, we were again privileged to be shown slides and an accompanying talk by Mrs. Rhoda Little, who with a group of Canadians had the privilege of visiting China recently. Both speakers felt that the Chinese people are very anxious to learn more about the Western World. It is a blessing that there are still 'pockets' of Christianity in this rapidly developing Country, and it was the prayer of all those who heard the talks that God in his good time will bless the seeds sown by those early Missionaries.

Mission Festival Held At Hartney, Manitoba

St. Paul's Presbyterian Church, and the Hartney United Church joined in a Festival to celebrate our call to Mission and to mark the work of John and Judi Bertholet in Nepal. At a Church service, in St. Paul's Presbyterian Church, Rev. Gordon Smith challenged the large congregation to hear the call of Christ to be part of the Mission of the Church to the world. A joint choir, with Mrs. N. R. Jasper as the organist, sang "Make Me a Channel of your Peace". Rev. Don McLeod of Hasting United Church assisted in the Worship Service.

Over a year ago, John and Judi Bertholet, and their family, Eloi and Sherilyn, went from this community to India and Nepal where John is serving as an Agricultural Consultant with the United Mission to Nepal.

In the United Church, at the time of the adult worship, a service of praise and thanks for the work of Mission was held for the children. It included singing, films, and play on Sharing, and a special offering.

Our awareness of Nepal was increased through seven attractive displays pointing out the country, its topography, climate, people, homes, food, the education and health, the religions, the government, the United Mission to Nepal, and the particular work of John and Judi. These displays were prepared by United Church Women's groups, the Sunday School, and the Presbyterian Women's Missionary Society. Beautiful artifacts of wood-carving and weaving were appreciated by the large crowd.

A film "Living Water for Nepal" illustrated the impact of the United Mission to Nepal on the life of the country. A generous offering was received and dedicated for extra projects the Bertholets will initiate for children and adults.

Keith Agnew, father of Mrs. Bertholet, who has recently returned from a visit with the Bertholets, commented briefly on conditions he and his wife, Mary, had experienced when in India and Nepal.

Hearty fellowship was enjoyed during the Festival and also during the noon luncheon served in the United Church lower hall. The event was planned by a joint committee of the two Churches and was carried out with full support from both congregations.

Thank-Offering Service, St. Andrew's, Hespeler

A uniquely impressive Sunday morning Autumn Thank-Offering service was held by Presbyterian Women on "Lay Sunday", October 15th, in St. Andrew's Church, Hespeler.

Miss Barbara Heaman, a third year student at Ewart College, and a member of the Hespeler congregation, told of her summer's field work at Kitimat, B.C.—a most graphic account with a challenging message.

Women of the congregation conducted the service as outlined in the Second Century Advance for Christ folder, "Now Thank we all our God", with special music was provided by the Junior Choir.

In Remembrance

Mrs. Alex (Edna) Stephen
Old St. Andrew's, Colborne, Ont.

Mrs. Stanley Adams
Knox, Conn, Ont.

Mrs. D. W. (Flora) Dow
Knox, Cranbrook, B.C.

Mrs. Wm. McCormick
Knox, Crieff, Ont.

Mrs. C. Hurren
Knox, Guelph, Ont.

Miss Mary MacDonald
Knox, Guelph, Ont.

Mrs. Maude Lock
Presbyterian, Innerkip, Ont.

Miss Francis Webster
St. Andrew's, Markham, Ont.

Miss Catherine Tait
Ephraim Scott, Montreal, Que.

Mrs. D. L. MacDonald
Presbyterian, Orillia, Ont.

Mrs. James (Irene) Greenlees
Presbyterian, Sandhill, Ont.

Mrs. Annie Stewart Allan
St. Andrew's, Tisdale, Sask.

Mrs. Gerda Mickelson
Glenview, Toronto, Ont.

Mrs. Phil R. (Evelyn) Pepper
Parklawn, Toronto, Ont.

Mrs. M. (Amy) Kennedy
St. Andrew's-Chalmers, Uxbridge, Ont.

Mrs. Charlie (Dorothy) Gilmer
Knox, Ventnor, Ont.

Mrs. Stewart Fisher
Presbyterian, Vernon, Ont.

Mrs. Agnes Bell
Knox, Walkerton, Ont.

Miss Lela Nelson
Knox, Walkerton, Ont.

Mrs. Des Carpenter
Chalmers, Walpole, Ont.

Mrs. Hazel Lint
Chalmers, Walpole, Ont.

Mrs. Robert J. (Laura) Galbraith
St. Andrew's, Wingham, Ont.

Mrs. Robert Alkin (Netta) Hastings
St. Andrew's, Wingham, Ont.

Mrs. Grace Campbell
St. Andrew's, Wyoming, Ont.

CORRECTION

63rd ANNUAL REPORT, WMS (WD): On the "List of Legacies Received in 1977", the legacy re Estate of Martha Ann (Mina) Marshall should read Senior Auxiliary of New Westminster Church, *Hamilton, Ontario* (not B.C. as printed).

Staff Openings

Area Educational Consultants are required for field work in mission and christian education. Applicants must be willing to reside in any area.

Secretary for Children's and Teenage Work—a position for a person with particular interest in programming for Children's and Teenage groups working from Toronto office.

Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

MARCH 1979

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CREDITS

Photos: p. 13, 14, 15—Diane Petrie
Drawings: p. 7, 9—from "Greetings from Nepal"

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GLAD TIDINGS

MARCH 1979

VOLUME 55 NUMBER 3

KATHLEEN HUMMELEN
EDITOR

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Second-Class mail registration number 0606.

CGIT . . . What Future?

by Marg Dickson

THE BEGINNING

It all began when a small group of ecumenically minded individuals met in 1915 to respond to a need to develop a program for teen-age girls throughout Canada. These far-sighted persons—Anglican, Baptist, Methodist, Presbyterian, Y.M.C.A. and Y.W.C.A.—helped to establish a National Advisory Committee on Co-operation in Girls' Work. Men, as well as women, served on this committee which initiated the CGIT program. Many of the founders such as Winnifred Thomas and Olive Ziegler (referred to later in this article) promoted CGIT during its many years.

THE CGIT GROUP

A fiftieth anniversary booklet, *A Girl in a Middy,* prepared for CGIT girls begins:

> *"Here is a girl who is looking for something . . . and another . . . and another.*
>
> *What are they looking for?*
> *fun . . . things worth doing . . . friends . . . a different world from home and school . . . a place to be free . . . someone who understands . . . people they can trust . . . important answers . . . assurance for growing up . . . something to hold on to . . . a rock to build on . . .*

HISTORICAL HIGHLIGHTS

1914	CGIT begins (The Baptist Federation of Canada, The Churches of Christ Disciples, The Presbyterian Church in Canada and the United Church of Canada participate and co-operate in the CGIT Program).
1917-1919	Girl's Conferences across Canada introduce CGIT to teenage girls
1918	First CGIT Camp, Lumsden, Saskatchewan
1919	Pin and uniform adopted
1921	First National Camp Conference for leaders at Geneva Park, Lake Couchiching, Ontario
1922	First book for leaders of CGIT
1924	First issue of The Torch Magazine
1927	Newfoundland adopts the CGIT program
1935	CGIT celebrates and anniversary, *"Twenty Years A-Growing"*
1937	First National CGIT week observed in Canada
1940	CGIT celebrates its 25th Anniversary. Girls and leaders wear silver bells on uniforms for a year.
	First National Christmas Vesper Service
1952	First National Girl's Camp, Kwasind, Ontario
1956	Second National Girls' Camp, Kwasind, Ontario—68 girls, 16-18 years old attending
1961	First National Leaders' Conference, Lennoxville, Quebec—262 delegates from every part of Canada
1965	End of the First Fifty Years—Golden Anniversary; First Overseas project for CGIT, $50,000 for a Christmas Education Conference and Camping Centre near Djakarta, Indonesia
1967	Canada's Centennial—CGIT Triple C Camper Exchange Program—500 girls and leaders participate at 8 camp sites across Canada
1968	Completion of National CGIT Research Project—35,000 girls and 4,000 leaders. Stress on improved relationships and communication
1972	Leadership '72. Equal numbers of girls and leaders attend training events at three centres in Western, Central and Eastern Canada
1973	Restructuring of National CGIT Committee on a trial basis to emphasize co-operative and regional approaches to CGIT projects and programming
1975	Sixty Years of CGIT Celebrations across Canada
1976	M.E.L.D. I, Part 1 (Multiplier Effect in Leadership Development)
1977	M.E.L.D. I, Part 2—32 women from across Canada participate in two one-week training events in leadership development
1979	M.E.L.D. II, to focus on leadership in camping

something hidden inside themselves?

Gather them together with an adult leader and you could have a CGIT group."

CGIT groups will vary from small single groups to large departments with several groups; with intermediates (ages 12 to 14) or seniors (ages 15 to 17) or combinations of both; with membership from the local congregation and/or girls from other denominations and faiths. Groups may meet in Vancouver, British Columbia, in a rural charge on the prairies, in an inner city church in Ontario or in Carmanville, Newfoundland. But each group has a common purpose which has guided thousands of girls during the years.

"As a Canadian Girl in Training
Under the leadership of Jesus
It is my purpose to
Cherish health,
Seek truth,
Know God,
Serve others,
And thus, with His help,
Become the girl God would have me be."

(based on Luke 2:52)

CGIT PROGRAM

The program, based on the purpose, is Christ centered. The CGIT group is part of His Church and therefore shares in its work, worship and outreach. Each group plans, carries out and evaluates its own activities. This allows each group the freedom to plan programs which will meet the needs of the group and individuals within the group. Creativity, flexibility and growth are of the essence in planning. Sometimes, the best growth happens when mistakes are made—when ambitious plans are not accomplished, when group members do not meet the planned expectations or when support from congregations or community is lacking. Rich learning experiences can result and move the group ahead.

Opportunities are provided for understanding self and others, for decision making, for accepting responsibility and for leadership development. During the years the concept of individuals sharing within the small group has been a strength. It remains as a strength today.

Although the program is basically unstructured, many resource materials are provided by CGIT Local Boards, Regional Committees and by the National CGIT Association. Such materials as The Leaders' Handbook, The Torch Magazine, Bible Studies, The CGIT Fold-Out and the National Christmas Vesper Service are helpful in programming. Denominations provide excellent mission studies and other valuable resources and Presbyterian based groups will use the resources prepared by the Presbyterian Church in Canada.

Extensions of the program lead into camping, weekend activities, exchanges, conferences, rallies and jamborees.

CGIT IN 1979

During the past ten years, CGIT personnel at various levels have considered the results of the National Research Project which queried: Who are we? Where are we? How old are the girls? What is our church? How are CGIT Bible Studies being used? How relevant are these studies to today's teenage girl? In addition, continuing evaluation and feedback monitored by the National CGIT Association has led to new plans and ideas related to organization, communication, leadership development and financing.

The National CGIT Association

In 1973, the National CGIT Committee restructured its organization so that all decisions and tasks were shared by CGITers in every part of Canada. Delegates from eight regions now meet twice a year to explore, to plan, to dream and to carry out various CGIT projects. In 1979, the unification, co-ordination and business of the National CGIT Association is carried out by a Board of Directors with the superb assistance of the office staff. Our Executive Secretary, Fanshun Watts, co-ordinates the work of the office staff and the task groups working across the country. She communicates most effectively as she travels in the regions and responds to the many letters received.

MELD

Multiplier Effect in Leadership Development events present a new trend. M.E.L.D. I brought together thirty-two women from across Canada, all of whom were involved in CGIT leadership. Each person gave one week of her time and energy for two summers to develop her leadership skills. When participants returned to their own provinces they conducted similar events for CGIT leaders. M.E.L.D. II, emphasizing camp leadership skills will take place in Alberta during July 1979.

C-Canada Program

The National CGIT Association is promoting this program, beginning in 1979, to encourage the exchange of groups across Canada. There are three reasons for sponsoring this type of program:

1. It provides a challenging growth experience for girls and leaders, individually and as a group;
2. The common ground we share nationally in CGIT gives us a good base for exploring areas of difference which we need to share and think about together;
3. It will result in strengthening our movement locally and nationally as we plan, work and share with one another.

Olive Ziegler CGIT Fund

Until recently, the offerings from the National Christmas Vesper Service and grants from the supporting Denominations have been adequate to maintain the ongoing work of the National CGIT Association. But inflation has caught up with us. Our income has not kept pace with our costs which have nearly doubled in the last six years. The Olive Ziegler Fund, started in 1976, accepts gifs of money from friends and alumni of CGIT who want to be part of the program.

WHAT FUTURE?

The future of CGIT is dependent upon hundreds of volunteers—volunteer leaders, volunteer committee, task group and board members—and upon you, who read this article. We need your support:

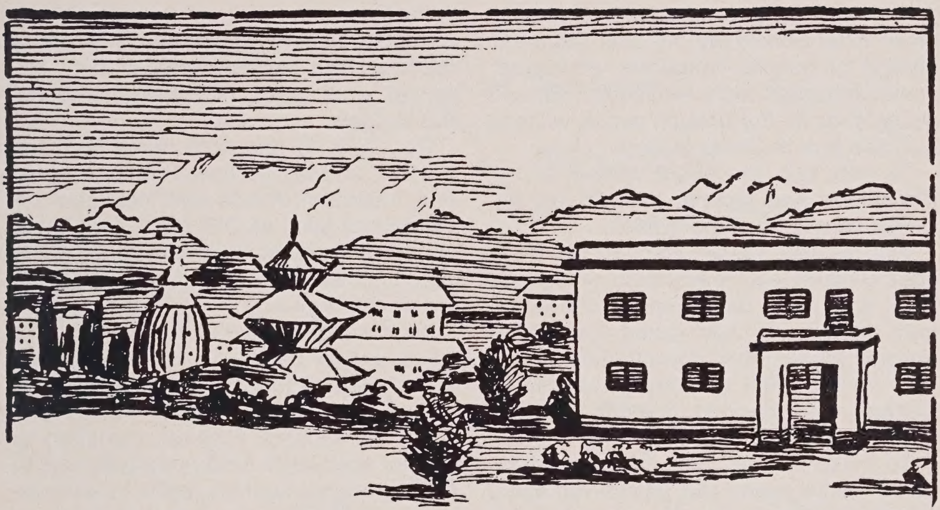
- your prayers
- your involvement
- your financial contributions

As you plan meetings with your women's group(s) you might consider discussing one or more of the following questions:

1. If there is not a CGIT group in your church, do you see the need for such a group?
2. How can you help to form a new group?
3. If you have a CGIT group or groups, how does your congregation support the girls and leader(s)?
4. What changes, if any, should be made in the CGIT purpose, programming or projects?
5. How should CGIT be financed at the local, regional and national levels?
6. CGIT—WHAT FUTURE?

You are invited to write to the
National CGIT Association,
40 St. Clair Avenue East,
TORONTO, Ontario, M4T 1M9.

You are invited to write to the
National CGIT Association,
40 St. Clair Avenue East,
TORONTO, Ontario, M4T 1M9.●



The United Mission to Nepal

(from Christian Conference of Asia News)

Nepal is an Asian country of which most of us know very little. Here are a few basic facts. The country lies between China and India, in the southern slope of the Himalayas. The population is in the region of 13 million. The literacy rate is low; it is less than 15 per cent. About 95 per cent of the total work-force of five million is employed in agriculture.

Conditions are primitive. Life is very, very difficult. Nepal is a poor country, even poorer than India. And that is saying a lot.

Hinduism is the state religion, constitutionally protected. There is a strong Buddhist minority. They too enjoy state protection.

The United Mission to Nepal is a truly ecumenical adventure. As is clear from the following description of its many-sided work. Prepared by the Mission's Information Advisor, it was sent to us by Mr. G. M. Ruff, Executive Secretary.

Implicit here is a challenge to Asian churches. What can churches in Asia do for Nepal? How do we help the United Mission? They are in need of resources and personnel. We have no dearth of personnel in Asia. Should we not offer them the service of people—surgeons, educators, community motivators, engineers? Should we not pray for the Mission and its witness to God's love in Christ Jesus?

"A new flag, the bright symbol of the Philippines, was recently brought into the United Mission to Nepal (UMN).

With his wife, Tessie, and their two teenaged children, Carlos Madrazo, an agricultural and rural development consultant from Manila, in July joined this multinational mission that already has workers from 16 countries as different as Japan, Canada, New Zealand, Sweden and Singapore.

To make it even more unique and colourful, these nearly 240 people represent 30 different churches and mission societies from almost every possible Protestant denomination. Rejecting their traditional independent approach, all of them have united in Nepal in one single, serving body, the UMN, that has no denominational identity at all.

The birth of the Mission was already preceded by that characteristic oneness. Years before the doors opened, a dozen societies ministering in the border areas formed the Nepal Border Fellowship, which helped to co-ordinate and encourage work and prayer for the land. Then in 1951 came a change of regime with a new policy of openness and development. Yet the lack of complete religious freedom prevailed in Nepal, making it extremely difficult for the individual missions to climb in single-handed. In such circumstances it was natural that eight of them, having already worked and prayed unitedly, kept together and on March 5, 1954 in Nagpur, India, formed the United Mission to Nepal.

From the beginning a written agreement with His Majesty's Government of Nepal (HMGN) has been the basis on which the Mission as a whole operates in the country. The agreement is re-negotiated every five years. In various geographical areas the work is organized into projects that have their own appointed leaders, approved work plans, assigned personnel and budgets.

The funds for the work come from the member bodies, the church-related agencies, individual friends and interested organizations such as OXFAM, TEAR Fund, etc. Each member body also is expected to contribute a minimum grant of US$600 per worker annually.

Yet the urgent need at present is not for money but for people. Currently UMN has approved posts for about 50 new people of various professions, ranging from secretaries to engineers, business managers to teacher specialists (secondary), doctors to social workers, agriculturalists to administrators. With the work expanding, the need for personnel continues to grow. The Mission is especially eager to receive more Asian workers sent by the churches of Asia. The length of an average term is three to four years, but a few short-term workers are also accepted. Each person accepted must be fully supported by a sending body outside Nepal.

Once in the country, these new people like the Madrazos and 25 others at present spend their first four-and-a-half months doing the intensive language and orientation programme run by UMN at its Headquarters in Kathmandu. During this time, largely through the monolingual method, lectures, educational tours and a month's stay in a village, every student is provided with the basic command of the Nepali language and some understanding of the culture, which prepares him/her for further study as well as for the first work assignment.

The assignment of workers is done by the Executive Secretary with the advice of the Coordinating Committee and in consultation with the person concerned. Every assignment is based on the profession and background of an assignee and on the

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often acute need for such a worker in a project.

Those assigned to Shanta Bhawan Hospital, Mehendra Bhawan Girls' High School or other projects in Kathmandu Valley can assume their new duties with a minimum of move. Some others fly or go by bus to their destinations. But for many the transfer is rougher and more adventurous, for they have only an "apostle's transport", their own two feet, available to them. This means the rather wearying privilege of trekking up and down over the mountains. Actually, most of the villagers they are surrounded by in the mountain projects have never seen a car, bicycle or any wheel. During the non-flying winter and monsoon seasons, people of the new Jumla Project (hopefully to be opened in 1979) will have to use the only other alternative: 6 to 7 days of strenuous trekking to the nearest bus stop!

Regardless of their location, all the workers, except a few assigned to Headquarters, serve under one of the three Functional Boards, directed by their own Functional Secretaries. These represent the three main areas in which the Mission ministers, namely, Health Services, Education, Economic Development.

In all these fields the Mission is facing new, demanding challenges. A 150-bed base hospital for community health services is to be built in Patan, near Kathmandu. A bording school will be opened in Jumla, North West Nepal. A large technical centre will be established in Dhankuta in the eastern part of the country.

The established lanes of service have widened as well. Integrating the Mission programme into the new ambitious plans and programmes of HMGN, seconding workers for teaching, advising and doing practical work in government or private institutions and forming, in cooperation with HMGN and others, Nepali limited companies, opens new contacts and gives great opportunities at all levels of society. In such areas as bio-gas, new farm implements, hydro-power and small turbines and mills this aptitude means persisting research and exploration to improve the present plants and tools and develop new ones. In the health services field it has transformed village clinics into community development projects that, instead of the former health-centred approach, seek to serve the total well-being of the people.

That kind of programme, to help improve all sides of village living, Carlos Madrazo will join in as soon as the language and orientation programme is completed in December 1978. Unlike his fellow students, Carlos already knows what lies ahead for he visited Nepal seven months ago and carried out a community development survey, which provided him with valuable experience and data. And some frank questions.

"How is it that you as a brown man work in this white man's mission?" some Nepalis wondered. "No," explained Carlos, "this is not a white man's mission but an organization of Christians from many lands. We all belong to the same church of Jesus Christ and serve Him in this Mission. We are all different but we live and serve together as one family."

Then Carlos told them a fitting folk tale from his own land. The story is that God took clay and formed a man and baked him in the kiln but did not wait long enough; the man who came out was still white. On the next try the man was kept in too long; he became black. Finally on the third try God made a man who came out just right, beautifully brown.

Greatly appreciating this explanation, the Nepali colleagues exclaimed, "Then our office is very lucky because we already have two brown men in it, Alan Pang from Singapore and now you, Carlos, from the Philippines!" "Well," responded Carlos, "it all depends upon how well we can work together in harmony, for only then will we get a lot of work done."

This, indeed, is the backbone of the whole Mission, to work thus united. "Humanly speaking, the UMN should not work," says Gordon M. Ruff, the Executive Secretary. "Its people are so diverse, they come from all corners of the earth, are absolute strangers to each other, speak a variety of languages and have their own national, denominational and personal backgrounds. How could anyone expect such different people, in the trying circumstances of a foreign land, to enjoy harmonious fellowship and carry out satisfying and fruitful work? Yet, this has happened with us because the underlying unity is to serve Jesus Christ in Nepal. And because it has, we all know it is not of us but from God, whose spirit of love only can bestow and sustain such unity and oneness."

The purpose of the Mission, simple and deep, also binds the people together. For regardless of their homeland, background, profession, assignment or anything else, all of them are one in their endeavour "to minister to the needs of the people in Nepal in the Name and Spirit of Jesus Christ, and to make Christ known by word and life"—in education; in agriculture; in industry; in integrated rural development. It also means joining as members of local congregations, contributing gifts and talents in the worship, work and witness of the church.

In April, 1979, the representatives of all the Member Bodies of the UMN will gather in Kathmandu to celebrate the Silver Jubilee of the Mission. With them, as guest speakers, will be Bishop Lesslie Newbigin and Dr. Kosuke Koyama. As all of them together thank God for His guidance, blessings and faithfulness through the years, they will also have a very special reason for praise—the Church in Nepal.

Some 25 years ago there were practically no Christians in the country. Now they number around 1800 in about 45 independent Church fellowships spread across the mountains and valleys of Nepal. Like the country itself, which has always remained outside of colonialism, the Church in Nepal has been indigenous and free from its birth. And because of the unity of the many missions in one body, the United Mission to Nepal, Christians in Nepal have been spared from denominationalism. Like the Early Church long ago, they know themselves as Christians only.

The secret is not the number of flags. It is their flying from the same mast."

Dear friends,

New Year's 1979 started out with a two hour walk to a village clinic fortunately accompanied by my new working companion, Kirsti, for we saw 85 children. We were able to arrive home just as the sun was sinking behind the mountains—cooler weather, dry paths and absence of leeches makes our walking much easier these days.

After giving the work into Kirsti's hands, I left for Kathmandu, with our business manageress, en route for our annual worker's conference. This time it involved a days walk to reach an airstrip. That is, starting at 8 a.m. we reached a small village at the base of a hill by 5 p.m. (with rest and lunch stops in between)! When we arrived the tea-shop keeper took us to a sort of hay-loft to stay overnight. They removed 3 goats and swept it clean for our sleeping bags. As we rested, our rice and curry meal was being prepared. Shortly we were called to sit next to the fire and consume a shockingly large portion of rice, lentils, and very tasty vegetable curry. It was a pleasure to retire to our sleeping quarters which provided a fantastic view of bright starry skies and a growing moon. However, sleep was not ours for long—at one a.m. our carrier, sleeping nearby, woke us to ask the time and if we should start walking! We had nearly 3 hours of steep uphill climb to reach the airstrip and he was worried lest we be late. Indeed, we did start off at 4.30 a.m. walking over a stony path with flashlights in hand. How many places in the world could be so quiet, and so full of peace. It was very dark, and in the distance only one or two lights which would be fires of shepards in the fields, so high up on the mountains that at first they almost seem to be stars. As we started our climb up through a forest, gradually dawn crept in, and then the snowy Himalayan peaks came into view. They seem to come to life as they reflect the pink rays of sun long before it ever lifts over the horizon. Surrounded by all that, it seemed effortless to make it to the top, check our luggage, and after some waiting, board a Canadian twin otter which brought us to the big city within forty minutes.

After a brief stay with Mary Nichol and attending to lists of business items plus visiting some Christian Nepali friends it will be time to board an express mission bus which will take us to Pokhara, 8 hours of driving over mountain roads, west of Kathmandu. This is the 25th anniversary of UMN entrance to Nepal. It is a time of thanksgiving and celebration, plus a time of looking forward, trying to discern the Lord's leading as more doors open to new and challenging areas.

Pat Pooler, Nepal

Fighting TB in Taiwan

by Diane Petrie

For the past year I have been working with a 3 year tuberculosis control program in Ren Ai Township in central Taiwan. This is a mountainous area with three tribal groups. Tuberculosis is a major health problem in this area taking a heavy toll in life and on the quality of life. Although TB is a preventable and curable disease there has never been any major effort to control it. Treatment in the past has been sporadic and insufficient. So, the disease has continued to thrive.

Dr. Stuart Harverson is our medical director. He has many years experience with tuberculosis patients in Hong Kong. He writes; "The spread of TB in the mountain tribe villages reminds me of conditions in the refugee camp in Hong Kong from 1951 to 1956 . . . except that the people here are on the whole better nourished. The approach of the government Tuberculosis Control Bureau seems to be to wipe out the evidences of TB . . . just the evidences! (They aren't doing much to wipe out TB itself.) However, independent Christian missions are given a free hand in providing life-saving measures to meet this emergency. Frequently typical cases go unrecognized and untreated for months or years resulting in irreversible lung damage. This is on such a large scale that it is heart-breaking. Teenagers are young people in their early twenties, are found with miliary TB and advanced fibro-cavitary disease of both lungs."

Ren Ai Township (Love Township) has

Visits being made to patients homes in the villages.

Dr. Harveron examining elderly patient assisted by one of the team's nurses. (We have three nurses.)

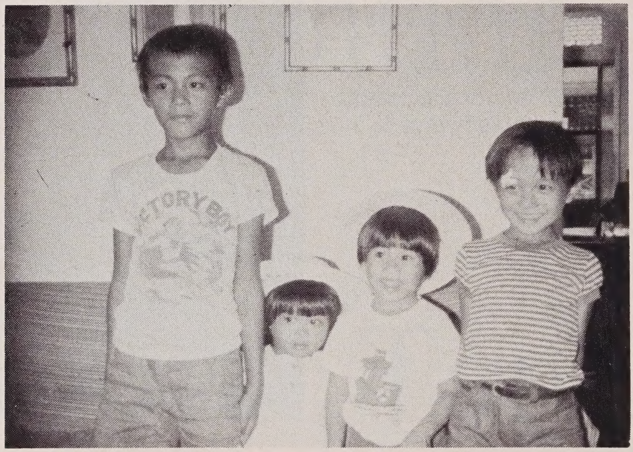
13 villages with approximately 14,000 people. In late August of 1977 we began working in two Bunun villages. We hoped to find most of the cases of TB and to establish them on effective treatment. The TBCB assisted us with a mass X-Ray survey in September. Another was held in March of this year. In April a government health station worker sent in 33 patients from his village for investigation. As patients have come in from the other nine villages with tuberculosis we have added them to our program. As a result we are now treating over 260 patients for tuberculosis from all of the villages of the township.

Our program is the only one that actively seeks out TB and then strives to give effective treatment. This is done regardless of the patient's ability to pay.

Most of our patients have several family members with TB and so it is difficult for them to pay for the cost of medicines over a prolonged period of time. Without our program the disease will continue to flourish. With our program, we hope to so reduce the amount of tuberculosis infection that it will no longer be regarded as a hopeless and menacing disease that it now is.

The program is under World Vision International, the Presbyterian Board of World Mission and Puli Christian Hospital (Norwegian Alliance Mission). Dr. S. Harverson is a missionary of Worldwide Evangelism Crusade. We also have the blessings and encouragement of the Mountain Work Committee of the Presbyterian Church in Taiwan.

Tuberculosis is commonly spread from older person, who has past insufficient treatment, to children. These older people are often not well enough to work in the fields so they look after the children at home!



Malan (eldest boy) was cared for as a toddler by an old grandfather who had TB. For the past five years he has had sporadic, ineffective treatment which has managed to keep the disease somewhat in check without curing it. Consequently, Malai (younger brother) now has TB. Young sister is apparently well. Their mother also has tuberculosis. She cares for my daughter (older girl). Katherine has spent a lot of time in their home and likes playing with these children. As a consequence she is also infected with tuberculosis. They are all now responding well to treatment.

Patients come to Puli Christian Hospital for investigation.

Mother and two children all have tuberculosis. (Mother's sister and brother also have TB.) Boy has long history of inadequately treated TB.

Dear friends,

It is hard to believe I have been back in Taiwan two months now. Maybe some of you didn't know of my return as it was indefinite as to exactly when I would be able to return. These two months have passed quickly as I try to get back into the swing of things again.

I really appreciated meeting more of you when I was speaking in the churches and to groups during my period at home. I felt as we met and discussed both our responsibility in Mission, both at home and overseas, that each of us has a great part to play. It is through your continuing support and concern in love that I am able to do my part here. I trust we can continue to grow together in our Christian love and service.

The Hospital has continued to grow in my absence with many areas of treatment and care added. We are especially thankful for the Neurological and Neuro-surgical ward which has 21 beds, some of these are in memory of Mom thru generous gifts of friends in Canada and Taiwan. Many of our patients previously could not have this type of surgery in our hospital but now with Dr. Wu here we are able to treat and operate on them and most of these patients have made good progress and are able to lead normal lives. We also have many more head injury patients because of this and it makes us more fully realize the great need for prevention of traffic accidents.

Two Hemodialysis machines were added and serve Kidney patients. This service continues to grow and these patients can live a more normal life.

A Sonar machine was installed for Obstetric and Medical patients to determine if they have tumors or other diseases. If the patient is pregnant this won't harm the baby like radiation does. Thus we have nurses trained thru these areas.

We still have many "GROWING PAINS" and CONCERNS of which I would ask your special prayers:

a) With the size of the hospital it means we have many new staff especially the Nursing Dept. Today younger people seem to be less committed to stay for longer periods of service and thus our turnover is great. We try to find Christian Nurses but this is a difficult task. Please pray for us for guidance, wisdom and knowledge as we train our staff in nursing.

b) We are planning to open an Infant Intensive Care Unit in the near future with 7 incubators and 7 beds for the critically ill children. We have many each day on our wards and we hope with this special Nursing care and treatment they will be able to be healed. We still have many children who are burned each year and this is a great challenge to our doctors and nurses. At present we have two children with amputations following accidents. One boy has his four extremities amputated and has already been with us nearly two months and still has a hard long time ahead of him. Pray especially for his rehabilitation. Pray also that we might witness to these patients and their families so they will receive faith and strength from the Lord to help them in their future lives.

c) Our administrator is studying in the USA for two years and we trust he will return after that time. Dr. Wu, a doctor is studying in Scotland in radiology for two years. Please pray that both of these men will return to serve our hospital and Taiwan.

"WE BELIEVE GOD CAN DO GREAT THINGS THRU PRAYER AND HIS PEOPLE SERVING HIM"

The Church in Taiwan has as its project now "10 + 10". They hope to increase their church membership and offerings by 10%. Our Presbytry started this in Oct. by having a joint Communion Service on Worldwide Communion Sunday. Over 1500 were present to receive communion. Please pray especially for the Church in Taiwan as it strives to witness to others in this time.

Joy Randall,
Director of Nursing Services
Changua Christian Hospital, Taiwan

DECLARATION OF DEPENDENCY

So many say it better than I do.
Why do I bother?
But they are they and I am I,
O sister and O brother.

I have to reach out every day,
To know I'm living,
And try to touch, communicate,
Receiving as I'm giving.

So let me try in my own way
To reach you.
Don't turn away; it's imperfect
And simple, all I do.

So many say and do it better
Than I can.
My urge is as sincere as theirs:
I need you, fellowman.

by Barbara Eisen

Easter Worship

by Joanne Instance

CALL TO WORSHIP: "Jesus showed Himself to these men after His death and gave ample proof that He was alive."

Acts 1: 3 (N.E.B.)

HYMN: #188 (new Hymn Book) Hallelujah, Hallelujah
or
#196 (new Hymn Book) Good Joseph had a Garden.

SCRIPTURE: St. John ch. 20: verses 11-31.

MEDITATION:

CHOSEN WITNESSES

Jesus first appearance was to one whose only claim was love—a woman—Mary Magdalene. She personifies the love and devotion of one who owed everything to Jesus and knew it. We shall never arrive at real conviction until we have come to love Jesus as the Lord of our lives—to those who love Him, He reveals Himself as Risen Lord.

Jesus then met with Peter—the one who had denied Christ—the one who "went out and wept bitterly". Christ met with this broken-hearted disciple and assured him of His forgiveness—just as Christ makes a personal visit to every penitent heart—to those who need Him most He shows Himself as Risen Lord—bringing forgiveness and reconcilliation. Those who are too proud to admit their faults never realize the joy of His nearer Presence.

Then Jesus appeared to two disciples walking along the road to Emmaus. Their conversation revealed their despair—they were seeking some kind of meaning in a tragedy that seemed to defy explanation—still they could not forget Jesus—they might be bewildered but they were still talking about Jesus and His teachings. Life is at times a dark mystery, there are some things we just cannot understand, happenings that just don't seem to make sense—problems that don't seem to have a solution—even our best efforts in this world seem in vain—but if at the heart of our personal world there still remains this Jesus—if for us He is unforgettable—then we can go on in faith—knowing that He is with us always—ready to cheer and share with us—when tragedy seems to overwhelm and destroy all our hopes, He gives us new meaning and purpose in life and we recognize Him—just as the disciples on the Road to Emmaus did, and we know that the Lord is Risen indeed.

Another man for whom Jesus specially appeared—the man who could not believe that the resurrection was possible—Thomas—the doubter. There are two kinds of doubt—one a kind of clever doubt that takes a pride in scepticism—who thinks it is unfashionable to believe in anything very deeply—but there is another kind of doubt—an agony of spirit—a struggle of the mind, because it matters so much to be sure—this was the doubt of Thomas—if we continue in our search for the truth, the Lord who is the Truth, will reveal Himself as He did to Thomas and we can say with Him—"My Lord, and My God".

Repeatedly Jesus appeared to His disciples and reminded them of the Scriptures and gave them their commission to give His message to all the world—assuring them of the abiding presence and power of the Spirit.

Today, as we celebrate with joy the amazing wonder—"The Lord is Risen indeed" we believe that the appearances of Jesus after His death are reliable facts of history. But we need to go further—as we gather in His Name—as together we read the resurrection story—Jesus must become a Living Presence—bringing Peace to our hearts. Remember He said "Blessed are they that have not seen and yet have believed". We all have the potential as our lives are touched by the Power of the Risen Living Lord to serve Him in small and in substantial ways. We must share with others, and Christ must live in our hearts.

Let us pray together using the words of the first verse of Hymn #386 in our new Hymn Book:

"Facing a Task unfinished that drives us to our knees
A need that undiminished rebukes our slothful ease
We who rejoice to know Thee renew before Thy Throne
The solemn pledge we owe Thee to go and make Thee known."

Heavenly Father, we thank Thee for the joyful Easter message, for the Life, Death and Resurrection of Thy Son, and for the Holy Spirit. Forgive us our self-love, fear and indifference, and help us to share with others in word and deed the reality of Your Living Presence. In Jesus' Name we pray,

AMEN.

HYMN

#193 (New Hymn Book) "The Day of Resurrection" #220 (Old Hymn Book)
or
#349 (New Book) "Come Risen Lord" ●

News from the Church of North India

Calcutta (EPS)—Eighty-six participants from the Church of North India met here at the beginning of November for a Consultation organised under the auspices of the Synodical Board of Social Services (SBSS) of the church, to consider the Churches Social Concern; People's participation and leadership development for development programmes; preparation of guidelines for programme planning and the mobilization of resources and partnership.

The chairman of the SBSS, the Rt. Rev. D. C. Gorai, in his opening address, outlined five main concerns for the consultation. These were the need to create an awareness about social needs; to provide directions for initiating social service activities for development of all people; to open-up possibilities of sharing expertise, experience and skill for development; to establish relationships and cooperation with overseas church-related social service agencies, and to formulate a plan of action. "To help in the removal of poverty is the most pressing of the tasks before the church", said a report from the group discussion, and every church member should carry to the poor the message that poverty can be removed. "Help is now available", the group said, "but the removal depends upon the poor themselves."

Another group emphasized that people's participation in development is a must. At the same time they said that Christians must not be ignored but "treated as part of the total community". The initiative for development programmes should, said the group, "come from the people" and should start "in a small way". They should also include "partnership and cooperation" from people of "other religions in the area". The group also agreed that if there is need for a project for community development work foreign money may be used.

Considering some guidelines for programme planning, a third group drew up a list of steps to be considered for any programme. These state that areas should be chosen where there is the maximum number of people and that contact should be made with local people with a view to involving them and forming a group of persons to identify causes and issues which hinder their advancement socially and economically. This should lead to a plan to mobilize local human, financial and material resources in order that people can realise their own potential.

It was stated that the government is ultimately responsible for the welfare and development of the people and that churches should try to integrate their own development programmes with the government's national activities.

The fourth group, discussing the mobilization of resources and partnership, viewed development as leading towards building up institutions and structures "which will guarantee equal opportunity to all to participate in the social, economic, political, cultural and religious life of the nation".●

Celebration

by Ninette Di Gangi

We are celebrating our thirty-third wedding anniversary this month and I am flooded with memories. The day of our wedding we awakened to find that an all-night snowstorm had brought Montreal life to a standstill, so we spent the morning shovelling the snow from house to street and from street to church with barely time to get back home and dressed for the ceremony! Now that I think back—who in his or her right mind would choose to get married in March in Montreal? Since then there have been anniversaries celebrated in Hamilton and Philadelphia, in Sydney, Australia and in Sarasota, Florida. Our twenty-fifth stands out because so many old and new friends were able to gather together to surprise us. Not all were spent together—there were many, especially over the past ten years, when we were separated by hundreds and even thousands of miles. There were the flowers (wired from Sicily) which were left in the garage because no one was home and I only found them when I went to put the garbage out! There have been a variety of gifts—some practical (like the stove and refrigerator) and others edible and wearable. Sometimes an insignificant one was beautifully wrapped and a touching one was handed over seemingly without a thought. Have we learnt the lesson, never to be forgotten, that it is what is inside that counts? Not just what is inside the wrapping but what is inside the heart of the giver?

But the importance of an anniversary is neither the occasion itself, nor the gifts—but the significance of the day. Whether together or apart—it reminds both of us each March of the vows we made to God and to each other. It's good to go over them mentally to see if we are still faithful to them—not just in word or deed but especially in the spirit in which they were originally made!

Now you and I, if we are members of the church of Jesus Christ, also made vows and promises to God and before the congregation when we made our profession of faith. It's a shame that we don't consider that anniversary as important a day in our lives as others we celebrate. Do you remember the day when you stood before the congregation to be received? Do you remember your heart beating loudly as you gave answer to the questions and then shook hands with a seemingly endless line of elders? As our church membership declines perhaps we should begin to stress some positive things that you and I can do as church members. Circle that special date in your calendar. It was the day when you stepped from the kingdom of darkness into the kingdom of light. It was the day that would affect all the other days of your life.

And when we remember that day, we need to see again that all the giving has been on God's side. While we bring Him our sin and our sorrow, our needs and our intercessions, He gives us His abiding love, His mercy that never fails, and His grace that is always sufficient for every need. On the table by my bed I have the Bible that was given to me on Mother's Day, May 9th, 1943, when I was received into the membership of Beckwith Presbyterian Church in Montreal. It is signed by Rev. R. De Pierro with the words inscribed "For her diligent and Christian service"—and no better gift could have been given to help me through the many years that have elapsed since that day.

I wasn't quite right—all the giving is not on God's part. We give ourselves—and then He gives all that we shall really need to live every day of our life to His honour and glory! ●

The M. G. Abey Children's Home in Amkhut, India, made possible by a gift from Mrs. Abey in memory of her husband, is a home for orphan children built in 1932 by the WMS, WD. The home is licenced by Government to care for up to 25 children. Usually only those babies are admitted whose mothers are not living and in whose family there is no one available to care for them. Some are kept only for a year or two until relatives can look after them. Occasionally older children are taken in. Fees are accepted for the support of some of the children who come into the Home, while others become wards of the Church. A few have been adopted into Christian homes. Those who remain "graduate" to either the girls' or boys' hostel at age 8 or 9, continuing to be a part of the Abey family as most of them take the name Abey and keep a close relationship. As adults, all who can do so gather in Amkhut during Christmas holiday time for a visit. Many are making a Christian witness in India because of the foundation they received at the M.G. Abey Children's Home.

International Year of the Child 1979

Theology by Correspondence Comes to Malawi

A STUDY programme known as "Theological Education by Extension in Malawi" (TEEM) is being prepared by a team of experts based in Blantyre.

The programme, backed by a number of major churches in the country, is scheduled to begin in January, 1979. On the Board of Governors are the two Anglican Dioceses of Malaŵi, the CCAP Synods of Livingstonia, Nkhoma and Blantyre, the Churches of Christ and the African Baptist Assembly. Other churches have also shown their interest and are expected to join soon.

Recently two members of TEEM's staff, Rev. Charles Scott and Mr. Maurice Nicholl, were in Lilongwe to explain the programme to some key people in the different churches. Speaking to "The African" they said that the programme will be basically tuition by correspondence. But it will be correspondence with a difference.

"TEEM will arrange that its students meet weekly or fortnightly in their areas to discuss their studies with the help of a local tutor," Rev. Scott explained. "An important condition of admission is that the student will commit himself to attend the local meetings regularly."

The purpose of the programme, the two members of staff explained, is four-fold:

1. To provide adequate and thorough Biblical training for lay persons in the churches of Malaŵi;
2. To give Biblical training for lay ministers, such as catechists and evangelists;
3. To assist in the theological training of candidates for the ordinary ministry;
4. To provide an instrument for continuing education and up-grading of clergy.

"Courses will be offered initially in Biblical Studies, but will also be offered in Christian Doctrine, Church History, Christian Ethics and Pastoral Studies," they said. "We also hope to prepare, in time a course on History of the Churches in Central Africa."

There will be three kinds of courses, namely, The Award Course in Theological Studies, which will be in Chicheŵa and meant for those with Standards 6 to 8 background of education; The Certificate Course in Theological Studies for those who have passed Junior Certificate and The Diploma Course in Theological Studies for those who hold the Malaŵi Certificate of Education.●

(from THE AFRICAN)

Centenary of the Church of Christ in Zaire

by Jean-Jacques Bauswein

Kinshasa (EPS)—The huge "May the Twentieth" Stadium in Kinshasa was filled almost to overflowing on 5 November. Not however for a Foreman title fight nor for a mass rally with President Mobutu, but for the closing service of the celebrations of the centenary of the Church of Christ in Zaire. At least 35,000 and perhaps as many as 50,000 people gathered to demonstrate their allegiance to the Protestant faith. When it is realised that Kinshasa's public transport system hardly functions any more; that the city, with its two and a half million inhabitants occupies an area almost the same size as Paris, then this gathering was undoubtedly a great success. People crowded to it, some in cars, others in lorries or on bicycles, but most of them on foot!

It was one hundred years ago, in February 1878, that the English missionary Henry Craven arrived in the Lower Congo and introduced Protestantism into the country. The Church of Christ in Zaire was determined to mark this occasion—as its President, Bishop Bokeleale, said: "the first centenary ever celebrated in Zaire"—by a week of commemoration to which delegates from all the fifty-three member communities of churches of the ECZ, as well as representatives of churches, church and missionary organizations of Europe and America were invited.

The ECZ today groups together in the 53 "communities" a total of some six million members throughout Zaire where it is engaged in extensive evangelisation, social, educational and medical work. "It's a Miracle!" as a brochure specially produced for the centenary declares.

Questions for the immediate future

Since 1970 the CCZ has certainly grown in solidity and will probably welcome into membership during its 1979 Synod another 30 communities, which have applied for membership. But it has by no means solved its problems. There appear to be four basic tasks for the immediate future of the church:

It must *reinforce* its sense of unity. For in fact it is an amalgamation of communities which, although mostly conservative evangelical in ethos, in some cases still bear the impress of their founder missions in their present traditions and practices. An "authentic" practice of the Gospel, ardently desired by the Zaireans, will have to overcome first of all habits and attitudes inculcated by and inherited from a past which is far from having been effectively digested.

It must *train* leaders, for in these there is a flagrant lack. It must, however, be acknowledged that the CCZ has come a long way. "For 92 years there was not a single Zairean doctor in our medical schools, there were only few ministers, with university degrees, and in the whole of our country there was not a single parish under the direction of such a minister declared Bokeleale, then General Secretary of the CCZ, as recently as 1970." The ground to be made up in education is easy to describe: in 1960 the only one per cent of Protestant children were receiving schooling. Since then the CCZ has provided training institutes, in particular a Faculty of Theology and four theological colleges. Some of its 52 doctors, 180 certificated nurses and most of its 33,000 teachers today are Zaireans. Only a thousand of its 13,000 pastors and catechists are foreigners. Here again it has been necessary to make up for lost ground even at the cost of lowering the standards of training a little, in order to ensure the supply of leaders for the 11,200 parishes.

On the other hand, a more strategic and effective balanced distribution of the trained leaders will greatly help the CCZ to shoulder its very heavy tasks. For example, in the town of Kinshasa with its 400,000 Protestants, there is not a single minister in service who has a theology degree.

The CCZ must *finance* the parish, medical, social and educational work. For its 3,400 primary and secondary schools, it now receives an annual subsidy from the State. But collections and gifts from the parishes are far from enough to ensure the whole operation. The centenary provided an opportunity for repeated financial appeals by the CCZ, both to Zaireans and to European and American guests. Sometimes, too easily regarded as "overseas millionaires". Each community moreover sets out to gather funds from friends on the other side of the Atlantic for financing projects, scholarships, supplies of medical requirements, and other programmes.

It must *operate* in a rational manner. This is perhaps one of the main problems. Makanzu is not alone in recognizing President Bokeleale as having "a great skill as organizer and administrator", but he reluctantly admits that this is a "very rare skill among the Zaireans". The organization and smooth running of an institution as large as the CCZ requires more good administrators than are at present trained and available. And it was evident from the organization of the centenary, for example, that the general secretariat needed all the help it could get to handle this task successfully.

It must *foster* ecumenical understanding. When the CCZ was being created, many conservative leaders, including many expatriates, were afraid that ecumenism—identified by some with the "Antichrist"—would take over the Church. In order to set their minds at rest and to preserve the still tender unity of the CCZ, it was decided that the church would adopt a position of neutrality towards all the foreign religious movements, in particular the World Evangelical Alliance and the WCC. Today, nearly ten years later, the question may be asked whether the CCZ is not now strong enough to cooperate more closely with the Catholic Church and the Kimbanguists, and not just in the Zaire Bible Society? The future will show whether, in contrast with the centenary ceremonies, the representatives of the two other major religious communities in Zaire will be invited to participate still more in future.

No lack of challenges

In opting in favour of "the divine vocation of the CCZ to proclaim the full development of man both spiritually and materially" the Protestant leaders of Zaire have launched on a daring enterprise but one which is studded with challenges which are perhaps difficult to take up. Yet the direction given to these efforts is interesting: priority to the parish as "centre of radiation where all the conditions are united for the improvement of the quality of life of the peoples".

But the national economy is in danger of disintegration; there is galloping inflation (it was a mere flea-bite when the Zaire was twice devalued by 10 per cent during the centenary week!); the basic communication and transport services are still quite inadequate (in the absence of any regular air-service, one leader of the CCZ returned to Kivu aboard a cargo plane). These examples give some idea of the difficulties which confront the churches of Zaire in their work. Financial aid from churches overseas, even if increased, will not be a magic wand. The CCZ knows that too. ●

NEWS

30th Anniversary of the Universal Declaration of Human Rights December 10, 1978

Geneva (RPS)—The Secretary-General of the United Nations has requested that the Thirtieth Anniversary of the Universal Declaration of Human Rights be observed all over the world. In response to this request, the Executive Committee of the World Alliance of Reformed Churches has already issued a major statement (see RPS no 163, September 1978) reaffirming the conviction "that human rights ought to be guaranteed to all persons everywhere".

As the WARC has been involved in a massive study of the Theological Basis of Human Rights, RPS asked the Theological Secretary of the Alliance about the meaning of the anniversary on December 10. Said the Rev. Richmond Smith: "As Christians we must continually be on guard lest we are tempted to think that by studying a problem we are in fact doing something about it. The stark reality of human rights demands right *action* at the right time and in the right place. As disciples of the Lord Jesus Christ our thinking *and* our doing must belong together."

If School is closed

ESSEX, Ont. (CCP)—When the schools close for teacher's Professional Development days here, parents just send their children to church.

Essex United has found that opening its doors to community children on "PD" days has been a boost to its youth organizations as well as a boon to bored children and working parents.

Two "Fun and Fellowship Days" were held in the last school year, with the second one attracting 80 youngsters. This year, the church hopes to continue the program with even more children.

Messengers, Explorers, CGIT and Tyros groups all meet at the church which has enough space for each group to have its own room. The church also has a gymnasium stage and large assembly room.

Program organizer Evelyn Taggart sees the events as "a way of making good use of church facilities for the benefit of the community."

She finds she has less trouble obtaining leaders for a program that meets for a day once a month or so than for a weekly evening program.

News from the Presbyterian Church of Korea

Seoul (RPS)—The Presbyterian Church of Korea is currently engaged in a large-scale church development programme; it intends to almost double its membership and reach a total of 1,5 million members and 5,000 congregations by 1984/85, which will be the centenary of Protestant mission in the country. The programme assumes particular significance in the present circumstances, when many church leaders are thinking anew about the witness of the Church in society. Church workers and congregation members have frequently been charged in recent years with the violation of the Presidential Emergy Decrees and mostly sentenced to long terms of imprisonment.

The Presbyterian Church of Korea is particularly active in mission work in urban industrial areas and communal development projects. These are often self-help projects strongly supported by foreign missionary societies.

Anyone who wishes to be ordained in the Presbyterian Church of Korea is required to show that he has built up a new congregation himself and has acquired experience as a minister at an independent post. The ordination of women elders was rejected by a very narrow margin at the General Assembly of the Church in September.

Mennonite Central Committee working with native people.

Winnipeg, Man. (CCP)—Wild rice harvesting, animal husbandry, and gardening are three areas where the Mennonite Central Committee (MCC) is working with Canada's native people.

The MCC is a co-operative outreach branch of various Canadian Mennonite denominations.

"The native people can for the first time in their lives harvest a crop and process it for market," says Menno Wiebe, MCC (Canada) native concerns director, about the wild rice project in Grassy Narrows, Ont., a settlement near Kenora. "We have developed a wild rice parcher, built a huller, and purchased a fanning mill for cleaning the rice."

About 900 lbs. of green rice were processed in the first three days in the initial experiment, and the band has been able to purchase a mechanical harvester. And, with assistance from the Kitchener-Conestoga Rotary Club, they have built a control structure at Stewart Lake which helps to create the conditions needed for wild rice growing.

Animal husbandry was begun in 1976 when MCC's resource development program provided calves, goats, sheep, pigs, chickens, laying hens, goslings, ducklings, and turkey poults to communities in Berens River, Bloodvein River, and Poplar River, all in northern Manitoba.

Last summer MCC sent three young men, one each to Sachigo Lake, Ponask Lake and Muskrat Dam, all in northern Ontario, to help with the clearing of garden lots, and the planting, care, and harvesting of gardens. Seeds and garden tillers were supplied by MCC. Community leaders have invited MCC to consider sending in gardening assistants again next year.

Cut-backs in prison chaplains planned

(CCP)—Planned cut-backs in prison chaplaincy service has brought a strong protest from a division of the United Church of Canada.

Federal government spending cuts may mean numbers of chaplains serving correctional institutions could be reduced almost in half (22 out of a total of 45). This considered cut is especially drastic, church officials say, in light of the four to five percent cut-back of the total Canadian Corrections Service staff.

At the fall meeting of the United Church's Division of Mission in Canada it was decided to contact the federal Solicitor General, Jean-Jacques Blais, expressing Church concern at the reduction, "especially in the major institutions and particularly at a time when hope and reconciliation is so badly needed in the corrections system." ●

wms highlights

MANOTICK THANK-OFFERING

Manotick WMS held a Thank-offering meeting in October with Mrs. Wm. Fitzsimons of Peterborough as speaker. She spoke on "Love", the triune love, well explained as (1) Love of God to us (2) Man's love to God (3) Man's love to his fellow man. Mrs. Fitzsimons also showed beautiful slides taken during her trips to the far east. The ladies all enjoyed having Mrs. Fitzsimons and hearing her lovely message.

QUARTERLY MEETING OF WINNIPEG PRESBYTERIAL

The quarterly meeting of the Winnipeg Presbyterial was held at First Church, Winnipeg in September with Mrs. J. D. Marnoch presiding.

Reports were read regarding Summer activities at Flora House and Annishanabee House.

The Presbyterial was privileged to have as it's speaker on this occasion, Miss Athalie Read, director of Flora House, Winnipeg, who spoke on her experiences in Guyana, where she had been a missionary for ten years before returning to Canada eight years ago, and she had been invited to come back to Guyana to dedicate a new church. She said she had been at the 74th anniversary of one of the churches. She spoke of the great spirit of cooperation which existed between the members of the laity. August is the month for Women's Conferences, and 110 women attended one conference. At another conference there were 60 women, and many of them had travelled a great distance to attend. It is most gratifying to notice how the young women are assuming their responsibility. It is also wonderful to see elders and their wives come to church on Wednesday evening to conduct prayer services as well as teaching Sunday School on Sunday.

The Church in Guyana will be one hundred years old very soon.

RALLY AT KNOX, CARBERRY

A very successful rally was held in Knox, Carberry in October with 48 members of WMS signing the requests. The theme of meeting was: "Youth and Your Local Mission".

The Ninga group conducted the opening worship and Mrs. Jessie Whyte reported on her trip to Council. Guest speakers were Rev. Mr. and Rev. Mrs. Ken Stright who spoke of their work during the past summer.

An interesting part of the program was taken when members and teachers of Explorers' group took over and conducted Exploration of Bible Studys.

CHATHAM PRESBYTERIAL HOLDS WORKSHOPS

Chatham Presbyterial, Women's Missionary Society held workshops in Mount Zion Presbyterian Church, Ridgetown and in St. Andrew's Presbyterian Church, Windsor to introduce the Mission Study on China 1978/79. Afternoon workshops were for adult groups and evening ones were for leaders of youth and children. The study book for adults is entitled China: Search for Community by Ray and Rhea Whitehead. Ray is the director of the Canada/China Program of the Canadian Council of Churches. Materials for chlidren include books Through the Moongate, Pandas in the Park and Mary Ellen Goes to China. Participants at both workshops viewed the filmstrip and heard the tape China: Take Three. This is a discussion by people who recently visited China. Children's leaders took part in crafts, singsongs and filmstrips.

WATERLOO WELLINGTON PRESBYTERIAL WORKSHOP

The ladies of St. Andrews Church, Arthur, Ontario served a delightful tea as a "get acquainted session" for the Workshop of Waterloo Wellington Presbyterial, under the capable leadership of their new Area Educational Consultant, Mrs. Karen Timbers.

The President of Toronto Kingston Synodical, Mrs. Clare Ellis, gave an excellent theme talk on "The Apathy in the Church".

The 50 participants had a choice of three seminars of the six available.

The assessment papers of those attending showed appreciation.

An impressive Recognition Service was held in Knox Church, Acton, Thursday, November 24, 1978, by the joint Presbyteries of Brampton and Waterloo Wellington, for Mrs. Karen Timbers who is the new Area Educational Consultant in both Presbyteries. ●

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

POSTAGE

First Book—$.25
Each additional book—$.10

24 WAYS TO IMPROVE YOUR TEACHING

by KENNETH GANGEL
Victor Books *$2.90*

A terrific handbook of 24 teaching methods, many of which are suitable for use in small groups. Each method is outlined with reference to its techniques, values, problems and principles for effective use. Some of the methods included are: story telling, discussion, scripture search, buzz groups, interviews, case studies, field trips, debates, instructive play. As the author says, "The methods described in this book are not new," but leaders for all age groups will find value in this concise and helpful collection.

In Remembrance

Mrs. Agnes Bell
St. Andrew's, Belleville, Ont.

Mrs. James Low
Mrs. Glen Stewart
First, Chatham, Ont.

Miss Margaret Morrison
St. Andrew's, South Eldon, Ont.

Mrs. Christina Bush
St. Luke's, Finch, Ont.

Mrs. Ruby Gemmell
St. John's, Cornwall, Ont.

Mrs. W. G. Stevenson
Presbyterian Church,
Eden Mills, Ont.

Mrs. Edna Leitch
Burns Mosa, Glencoe, Ont.

Mrs. Dinny Schieman
Burns Mosa, Glencoe, Ont.

Mrs. Walter T. Leece Moore
St. Andrew's, Kitchener, Ont.

Mrs. Mabel Lindop
Knox, Ottawa, Ont.

Mrs. Ivy Butt
First, Seaforth, Ont.

Mrs. Ruby Dickson
St. Andrew's, Stratford, Ont.

Mrs. J. A. McClure
Runnymede, Toronto, Ont.

Mrs. Alice Fraser
Lakeview, Thunder Bay, Ont.

Mrs. Chris. Hood
Kenisdale, Vancouver, B.C.

Iona Keeler
St. Paul's, Victoria Harbour, Ont.

Mrs. Robert McTavish
St. Andrew's, Arthur, Ont.

Mrs. Alex J. Campbell
Kenyon, Dunvegan, Ont.
W.M.S.

Mrs. Mogens Jensen
Gordon, St. Elmo, Ont.

Mrs. George (Margaret) Stirrett
Lakeview, Thunder Bay, Ont.

Mrs. J. Hood Dunlop
Kenisdale, Vancouver, B.C.

Mrs. Dorothy Gilmer
Knox, Ventnor, Ont.

Miss Catherine Tait
Scott Memorial, Montreal, Que.

Mrs. Blanche Kennedy
Knox, Agincourt, Ont.

Mrs. Harry Stewart
St. James, Thamesville, Ont.

Mrs. Myrtle Mahaffey
First Presbyterian,
Port Colborne, Ont.

COUNCIL '79

May 7-10, 1979

Ewart College, Toronto

Staff Openings

Area Educational Consultants are required for field work in mission and christian education. Applicants must be willing to reside in any area.

Secretary for Children's and Teenage Work—a position for a person with particular interest in programming for Children's and Teenage groups working from Toronto office.

Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

NOTICE TO ALL GROUPS

In order for your group to be registered as a Charitable Organization it is necessary for you to file two separate forms with the Department of National Revenue.

These are mailed to you directly each year and must be returned by March 31st each year.

The two forms are: a Public Information Return, form T3010, and the Annual Information Return, form 2052.

If you have not received these forms or require further information contact:

Revenue Canada, Registration Division,
Charitable and Non-Profit Organizations Section,
400 Cumberland Street, Ottawa, K1A 0X5.

SYNODICAL GIVINGS

January to December 1978

OBJECTIVE		1977	1978
27,000	British Columbia	17,462	20,379
25,000	Alberta	15,217	17,218
15,000	Saskatchewan	10,985	11,655
21,500	Manitoba & Northwestern Ont.	17,060	18,525
194,000	Hamilton and London	136,749	174,359
198,000	Toronto and Kingston	141,936	156,187
89,500	Quebec and Eastern Ont.	71,164	71,331
570,000		410,573	469,655

APRIL 1979

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GLAD TIDINGS
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KATHLEEN HUMMELEN
EDITOR

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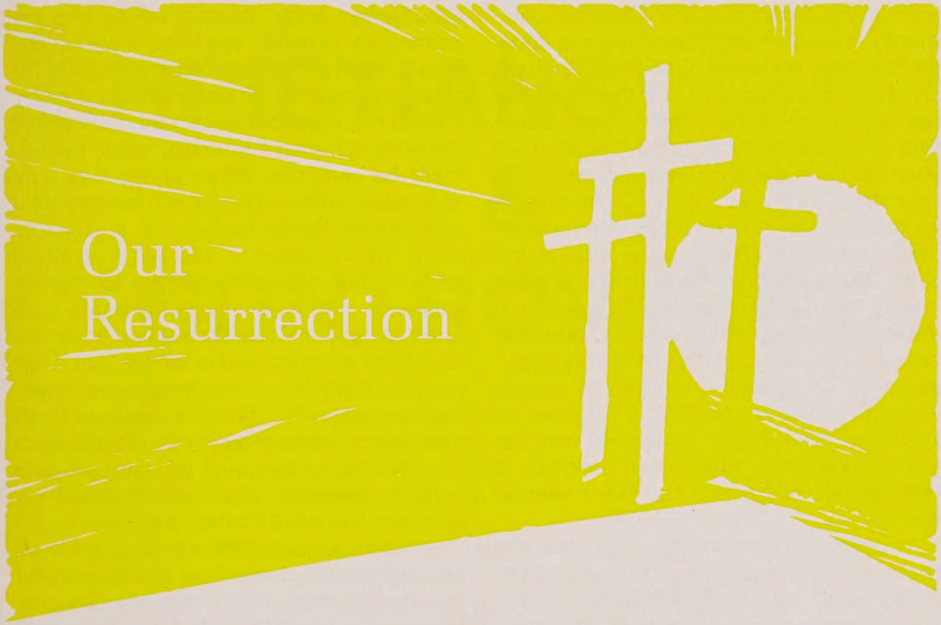


Our Resurrection

by George A. Johnston

A few months ago a gentleman was honored who had been an elder for over half a century and a Clerk of Session for forty years. In replying to the presentation he made mention of former friends in the church, now deceased, and remarked, "I wonder if I will ever see them again."

He expressed a thought which goes through the mind of many people, namely, "Is there really a resurrection life? If there is, what form will it take? Will I know my loved ones and friends?"

How is that to be answered? At the outset it is important to agree that our primary knowledge of God in His triune form and action is the Bible. It is He who has made known an eternal kingdom and disclosed that believers in His Son are joint-heirs with Christ of all the inheritance of that kingdom. So, with regard to knowledge of the resurrection life, His revealed word must be our primary source and authority.

According to Scripture, Jesus Christ, after His death and burial, rose triumphant over sin, death and the grave. Assurance is given to the faithful that if they die in Him they will also rise with Him to newness of life. Such newness of life involves (1) the more abundant life motivated by God's Spirit which is only a foretaste on earth of eternal life, and (2) sharing in Christ's victory with a triumph over sin, death and the grave.

From his writings to the Christian community in Corinth we know the great apostle Paul had no doubt concerning the resurrection. He stated, ". . . if the dead are not raised neither has Christ been raised. And if Christ has not been raised, then your faith is a delusion and you are still in your sins. . . . If your hope in Christ is good for this life only and no more, then we deserve more pity than anyone else in the world. But the truth is that Christ has been raised from death, as a guarantee that those who sleep in death will also be raised." This is supported by a very popular verse of Scripture, learned by almost every Christian as a child, "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life."

In order to reassure His followers and restore their courage and conviction, which were so shattered at His death, Jesus appeared ten times after His resurrection in bodily form to them, but there was a difference. At times He was not immediately recognizable. Mary first thought Him to be the gardener and only recognized Him when He spoke to her. The friends walking to Emmaus did not know who joined them until He revealed Himself in the breaking of bread, but then immediately disappeared. To His disciples He suddenly appeared in the midst of their meeting room. Such incidents indicate the resurrection body has a different quality. Just what that difference is we cannot say for sure.

We know this earthly life is finite. Death comes and the body decays. As members of the reformed and Presbyterian branch of the Christian Church we believe at the point of death the spirit returns to God to await the great day of resurrection. That day will be at the second coming of our Lord, involving cataclysmic events for this earth and age.

Concurrent with that day will come our resurrection body. What it will be like we cannot say in detail. We know it will be different, even as Christ's was different. The closest description of its nature is given by Paul in his letter to the Corinthians: "When the body is buried it is mortal; when raised, it will be immortal. When buried it is ugly and weak; when raised it will be beautiful and strong. When buried it is a physical body; when raised it will be a spiritual body." Thus, it will be a body fit for eternal existence in fellowship with the triune God and His people. The resurrection body will be infinite even as God is infinite, but it will be essentially the same person who rises. As Paul adds, ". . . what is made of flesh and blood cannot share in God's kingdom . . . what is mortal must be changed into what is immortal; what will die must be changed into what cannot die."

What about recognition? To use Paul's analogy, plants rising from dying grain do not look like the seed that died. The new life has a different body, but we know what the plants are because they have qualities that belong essentially to that which died. In like manner, the risen Christ was different, as noted above, but He was essentially the same as the One who died, and although different, He was recognized.

This should indicate to us that the resurrection body, although different from the one that died, will have qualities that belong essentially to the deceased. So we may trust in faith that we will recognize our Christian loved ones and friends in the fullness of God's kingdom and glory. Together and separately we will be able to render perfect worship, service and love in a manner never possible on earth.

Christ's resurrection is the sign to all believers of this great resurrection to come. Easter reminds us of such a tremenduous hope and promise. We need not doubt it because as Christians we are living day by day in the same power manifested by our Lord's resurrection. His triumph is also ours, who believe in Him.

CHRISTIANS & CONTROVERSY

How should the Christian community—a particular congregation, or a denomination, or even a grouping of denominations such as councils of churches—deal with controversy?

The question is not a new one for we have always had controversy in the Christian community. Again and again, Christians have disagreed with one another and this has been the case from the very beginning. It is a myth that in New Testament times all was peace and harmony. If that were so, why would Paul have written to Timothy in the following terms: "Have nothing to do with stupid senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness" (2 Timothy 2:23-24)? Obviously in this particular case the members of the Christian community were involved in controversy—a senseless one, according to Paul—and these words of advice were needed.

It is necessary to recall that the same apostle who told Timothy not to have anything to do with stupid, senseless controversy was not above getting involved in controversy himself. In his letter to the Galatians, Paul states that he disagreed with Peter. "I opposed him to his face because he was clearly in the wrong" (Galatians

William Klempa

2:11), Paul says rather candidly. Or again, we remember Paul's controversy with Barnabas when Barnabas wanted to take Mark on a missionary journey with them. In Acts 15:38 we read: "But Paul judged that the man who had deserted them in Pampylia and had not gone on to share in their work was not the man to take with them now. The dispute was so sharp that they parted company."

There are at least two lessons which can be drawn from this. The first is that there is always a gap between profession and practice. The second is that controversy in itself is not necessarily bad. As long as there are human differences there will be disagreements. Christians cannot avoid controversy. As long as there are people and issues Christians will disagree with one another.

Sometimes we hear people say: "Keep controversy out of the church." Or, what is more common we hear people say, "Keep the Church out of politics. Keep it out of business, (for example, being concerned about the social consequences of investment policies). Politics is politics and business is business. Stick to the simple gospel."

There is some truth in these statements but only some. To be sure, the Church is not a political institution—the Conservative, or the Liberal or the New Democratic Party at prayer. The Church fails in its purpose if it degenerates into a political, propagandizing group.

But we cannot keep controversy out of the Church if it is true that the Christian gospel has to do with the whole rather than just a part, the spiritual part, of our lives. We cannot keep controversy out of the Church if as *The Declaration Concerning Church and Nation* of our Church states that Christ is Lord both of the Church and of the State.

What is closer to the truth of the matter is that the Church was born in controversy and that it will be engaged in controversy as long as it exists. As someone has said, instead of saying, "Keep controversy out of the church," what we should really say is, "Keep division out of the church." The crucial question is how to deal with controversy without dividing ourselves. Surely, it is possible for Christians, if they live in the spirit of love, to disagree with one another without dividing and separating themselves from one another.

Conflict and controversy are in many ways basic to life. Biologists tell us that mankind has learned and grown through conflict with the environment. Life is action and action is something in conflict with something else. This is particularly true of life in society. Married and family life are good examples. It is often assumed that the absence of conflict and controversy are the marks of a happy and well-adjusted marriage yet the exact opposite may be the case. How can two people, when they are in love and when they are joined by one, two, three or more children, ever expect that their home will not have conflict and controversy? Conflict and controversy are inevitable. Sometimes marriages suffer because couples fail to face up to an issue and try to avoid controversy at all costs. This statement means not that we should seek out controversy but that it is better to face an issue rather than to try to avoid controversy.

This holds true of the Church. Sometime ago I read about a congregation in Texas which had been formed out of those who left a number of other congregations because, these people said, those congregations and their national Churches were engaging in politics. This new congregation now spends most of its time in rightist propaganda which, of course, is politics. Very often the objection is not to politics in the Church—for how can we really avoid politics?—but to the kind of politics in which the Church engages. Thus many right-wing people object if right-wing attitudes are condemned from the pulpit on Sundays and yet are quite happy and do not object to left-wing attitudes being condemned every Sunday. Similarly, many left-wing people object if left-wing attitudes are condemned from the pulpit on Sundays and yet are quite happy and do not object to right-wing attitudes being condemned every Sunday.

It is really rather silly to try and maintain a facade of total agreement when total agreement is not the case. Rather we should face our differences with a freedom and willingness to disagree with one another in love. Did not the Apostle Paul write, "Above all put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts to which indeed you were called in one body. And be thankful" (Colossians 3:14-15)?

There are so many issues today regarding which Christians may and will disagree: Should a Christian support the campaign to boycott goods from South Africa in protest against the practice of apartheid? Should Christians favour the abolition of capital punishment? Should the Church be concerned about social responsibility in its investment policies? Should member churches of the World Council of Churches support the practice of giving grants for humanitarian purposes to terrorist groups? All of these are controversial issues. Some of them are potentially divisive. How are we to deal with controversy?

Richard Baxter, the seventeenth century English divine, borrowed a motto from a pre-Reformation thinker which went like this: **"In essential things, unity; in doubtful things, liberty; in all things, love."** It's a good motto for all Christians and for the Church in our day to adopt.

In essential things, unity. Of course, this simple statement does not solve the problem. We still have the difficulty of distinguishing what is essential from what is not. Invariably what gives religious disagreements their sharpness and even bitterness is that they have to do with what we believe is essential to our faith.

As Christians we must hold to what is essential as Paul did when he opposed those who said that Gentile converts must keep all the requirements of the Jewish law, as the bishops at Nicea did when they opposed the Arian heresy and affirmed that Jesus was true God and true man and as Luther did when he said, "Here I stand. I can do no other. So help me God!" We must seek to determine what is essential and find our unity in essential matters.

In doubtful things, liberty. There are all sorts of peripheral matters over which Christians will disagree and regarding which they have a right to differ. Sadly, again and again, trivial matters have been the occasion of rather deep divisions within the Church. Congregations and denominations have split over the silliest little things. Yet, in doubtful things there should be liberty and tolerance. We should avoid elevating doubtful things to the level of essential things.

In all things, love. Love is central and necessary. It is the "greatest thing in the world", the most important thing in the Church. Thus the Apostle Paul, writing to the Christians in the city of Corinth, in the midst of his discussion of the great variety of gifts which the Spirit had bestowed on the Church and the rivalry and jealousy which these gifts had provoked in that church, said: "And I will show you a still more excellent way. If I speak in the tongues of men and of angles, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing." Love abides because love reflects God who is love. Love binds us together in spite of all controversy. "In essential things, unity; in doubtful things, liberty; in all things, love."●

Arlene Arrives!

When I left Toronto on Nov. 23 it was cold and raining heavily. The forecast had predicted snow for later in the day. Twenty hours later I stepped off the plane in a hot muggy Nigerian airport in Lagos. I travelled with Rev. George Malcolm, General Secretary of the Board of World Mission, since he was coming out here on a field trip at the same time.

Lagos was different than any Canadian city I had ever seen. There were crowds of people going in every direction, wearing clothes of almost any style I could imagine from platform shoes and western styles to native traditional garb. Some were walking, some riding bicycles, some motorbikes or cars or trucks. Many vehicles had religious signs painted on them, like "Grace of God", "God is with us", "Jesus Saves"—in English or in other native languages. A man walking seven or eight long-horned cattle passed through the traffic. Someone else walked with his goats. People carrying basins of food or wares or other goods on their heads stopped to sell these to people passing by. Along the side of the roads were bill-boards advertising Coca-cola, Fanta, Michelin tires, anti-malaria pills, and some other familiar and unfamiliar items. There were some new modern buildings and roads, and industries were numerous. In contrast to these were slum areas and pot-holed streets.

We went to the Rev. Ndun's home, where I stayed for two nights. The people were very warm-hearted and welcomed us. I met several people and all were so good to me. Many asked if I knew the Russell Halls or the Andersons or other missionaries who had been there. Sunday night I left with Rev. Malcolm for Port Harcourt where we stayed with Cas and Jim Whitefield. The following day we toured the "Christian Council Project" and the "Four Seas". Its kind of neat when you see in reality what you had previously seen in pictures.

Tuesday the Whitefields took us up our trek to Aba where we met the Synod Clerk, Rev. Ogarekpi, and then up to Ibiaku to Union Secondary School, where we met the Fowlers (Can. Presbyterian Teachers) and a Scottish missionary, Mary Archibald. From there we went to Itu Farm where we stayed for two nights with Dale and Carol Wilson and their daughter Carie. On this trek we also met several representatives from Presbytery and saw Ikot Obong, the training school for Women Evangelists, and saw the place where Mary Slessor's house once stood. All around things are named after Mary Slessor (schools, hospitals, churches etc), a famous Scottish Missionary who came to Nigaria about 100 years ago. She certainly left her imprint on the society she came to.

Finally after stopping at Umuahia and Ohafia, on Thursday we arrived at Goldie Training Centre in Arochukwu. Mgbeke Okore, a former classmate of mine from Ewart College, and principal of the Training Centre, met us and gave us a tour of the compound. This is to be my home!

I have a nice house with 2 bedrooms, a dining-living room, a bathroom and a kitchen. There is no electricity here so I use a kerosene lamp and a kerosene stove and will soon be getting a kerosene fridge. Though I had been told that once Arochukwu was the worst place for mosquitoes I have not even needed a mosquito net on my bed. There are very few around and my windows have good mosquito netting on them so I have not found them bad.

On the compound here are palm trees, mango, paw-paw (papaya), cashew nuts, avocado pears, banana, plantain trees, as well as cassava and pineapple plants. In the village there is also oranges and rice and other things grown. Many people have chickens and so eggs are plentiful.

Around the compound are also a big house where Mgbeke lives upstairs and the principal's office and the library are downstairs a chapel, classroom and 3 dormitories named "Faith", "Hope" and "Love". The school is to open January 19, 1979 as plans now stand, and I am to teach four subjects—training men evangelists.

The people around are very friendly. Several times already people from the village have come to welcome me and some have brought gifts of eggs and oranges. Many people speak a limited amount of English but can best express themselves in Igbo. For this reason I hope to learn some of their language. Some words, however, sound the same to me as its only the tone that differentiates them. Yesterday I learned from a hymn at Church "Chineke di Mma" which means "God is good" but when I said it, I said "God is Knife", and then tried again and said "God is Madam". All three words (good, knife, Madam) are Mma but the tone is different. Oh well, I'll learn!

The Church services I've been to here so far have been Harvest Thanksgiving Celebrations and have lasted three to four hours.

There is so much to tell you but I would need a book to do so. God has been good to me so far and I trust He will continue to be with me as I prepare to teach men evangelists come January. I thank God each day for all of you and for your prayers and support I would love to hear from any of you. I pray that God's blessings will be with you as you live in his service.

Love in Christ,
Arlene Randall.

CHURCH CAMPING

where it's at and where it's going

by Cedric Pettigrew

Do you ever feel an urge to leave home, head for the open country walk through the forest or wander along the shores of a quiet lake? If so then you share the 'camper's instinct'—that mysterious impulse driving city dwellers by the thousands from their urban 'ghettos' when the sun melts the snows of winter, the birds fly north again and life returns to the whole earth.

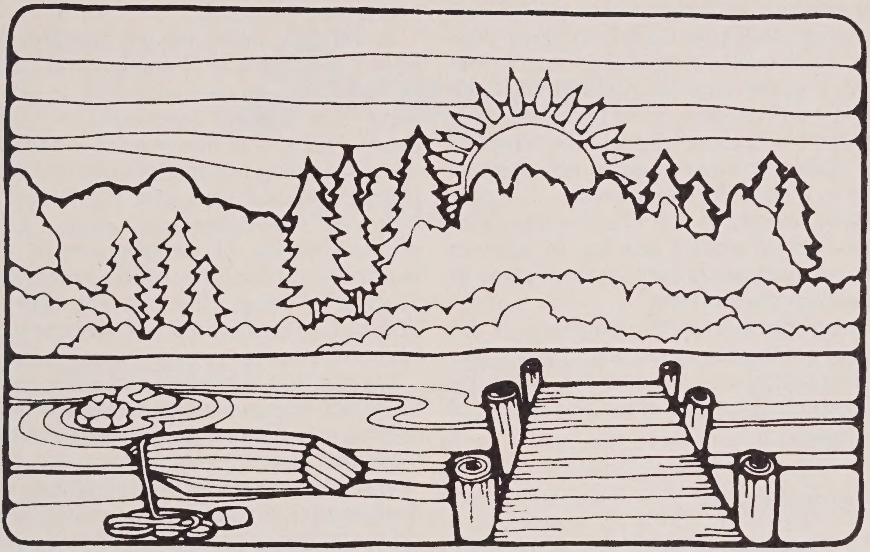
North Americans have witnessed a revival of interest in camping during recent years. Families with their trailers are common sights everywhere in summer. Some schools now take classes on canoe trips and to residential sites for environmental and social studies. The Children's Aid Society in Ottawa began a therapeutic camping program in 1976. New industries have sprung up to service a growing demand for trailers, tents and other camping necessities. Publishing companies trip over each other in their haste to be the first to get their material on the market. Several Camping Associations have emerged to develop standards and otherwise serve the needs of the camping community. Governments have responded too by setting up agencies to monitor the movement and establish regulations to ensure the safe operation of facilities and programs. We are all familiar with Federal and Provincial parks that dot the landscape from Newfoundland to British Columbia. Camping is now big business.

WHERE IS THE CHURCH IN CAMPING?

In the light of the growing interest in camping it is only natural to ask, "Where are the churches in this area? What are they doing?" More specifically, "What is the PRESBYTERIAN CHURCH IN CANADA doing in camping?"

Put simply we can say, a great deal.

For several decades our church has viewed camping "as an integral part of the program of Christian Education". Its focus has been primarily on the resident site with its dining hall, cabins for small groups and other auxiliary buildings. Support comes



from individuals, congregations, presbyteries, synods and the General Assembly (the latter through the Board of Congregational Life). A network of facilities are now maintained from coast to coast offering a variety of programs to thousands of children, youth and adults who annually experience the magic and mystery of camp life.

WHY "CHURCH CAMPING"?

A brief examination of camp directories shows that churches are not alone in providing camping sites and programs. "Y" 's have them . . . the guides and scouts have them . . . even some individuals have them. Why the church? That's a good question and one that needs to be answered.

Those involved in Church Camping affirm that their offering is "Camping with a difference". The difference lies in the overriding objective of the church itself, "awareness of and response to God's redeeming love as revealed in Jesus Christ". Here the camp shares a common goal with the local church. Its purpose is no different in this respect. What is unique about church camping is the pursuit of this objective in a natural setting, over a span of time where participants are able to experience Christian Community under the guidance of trained leaders. The out-of-doors setting offers a special opportunity for developing awareness of God at work in his world both in nature and in his people.

Through creative use of the Biblical witness (His story) and the experience of a vital Christian Community the camper is led to a deeper appreciation of who God is and how He cares for all His creation. At the same time this experience challenges the camper to consider his or her part in the drama.

Faith development is not exclusive to church camping. However the camping experience often is the catalyst that prompts the first observable steps of faith. Sometimes dramatic changes take place. The Rev. Donald MacKay, now a minister of our church who served as a missionary in

Italy and later in Nigeria traces his spiritual pilgrimage to Camp Geddie in Nova Scotia. It made such an impression on him that when it came time for his ordination he asked the Presbytery of Pictou to hold it in the Camp's outdoor chapel. The writer of this article likewise traces his spiritual roots to a camping experience.

Many leaders in the church today can share similar stories pointing to spiritual birth or significant growth that took place in a camping environment.

Living together in the simplicity of the natural setting combined with the retelling of God's story of love sets the stage for serious contemplation of He who is Lord of all creation.

WHAT'S AHEAD?

An observer of human life once commented, "The only thing that we can be sure of in this life is change". Everything it seems is in a constant state of flux. The Church camping movement, though it provides for retreats away from the main stream of life, is not isolated from the effects of the changing society around it. Indeed, if it is going to be relevant at all it needs to be aware of the developments taking place in the lives of the people it seeks to serve. Thus Church Camping is subject to change too.

A National Church Camp was recently held at Camp Hanover, near Richmond Virginia, U.S.A. to help camp personnel from 15 denominations come to grips with recent trends in society and begin a process to help camps prepare for the 1980's. Several important issues emerged ranging from the need for a theologically based environmental ethic and energy conservation, to interpreting Church Camping to local congregations and ministering to special groups.

Church Camping is a vital form of ministry that will continue to be important as a specialized ministry throughout the 1980's and probably beyond.

In the near future we will probably witness a strong move to improve the quality of leadership in camping. This is not to imply that present leadership is inadequate. Rather it is evidence of a desire to make Camping better. Both the Canadian Camping Association and the American Camping Association are calling for a greater degree of professionalism with minimum standards and prescribed courses for camp Directors. The National Church Camp shared similar concerns for Church Camping.

We are likely to see a continuing desire for facility improvements as some camps seek to expand their programs beyond the traditional summer months.

There will be more experimentation in the programs offered by our camps in the future. Though Church Camps have not yet felt much impact from declining birth rates there is the distinct possibility that camps will have to attract more adults and families than children as at present.

We may well see the offering of camps whose target will be specialized groups such as the handicapped, single parents, senior citizens or other identifiable groups with common concerns.

Church Camping has a proven record of effectiveness in helping children youth and adults in their search for meaning in a world of rapid change and dislocation. It is a movement of the church that deserves continued support and re-examination in the light of its potential contribution to the renewal of our people.

Long ago this Psalmist wrote: "BE STILL AND KNOW THAT I AM GOD".

Reflection in the quietness of a wooded glen, or on a knoll overlooking the shimmering water of a river, lake or ocean, combined with the warmth and acceptance of Christian Community is an atmosphere wherein the camper becomes aware of God in a fresh and compelling way.

In the stillness God is known.●

Prayer

a study

by Barbara Woodruff

GETTING STARTED

This study is designed to help individuals explore their experience of prayer within the community of God's people, whether that community be a congregation or a Christian group. As well it is designed to help people express their feelings and beliefs about prayer within the community and to provide a context in which individuals can share and pray with two or three other people.

The pattern of the study is similar to that which we find in the Serendipity study materials and was inspired by the same.

The leader of the study has a very important role to play and this requires that the leader remain outside the groups as much as possible. The leader should become involved in a group *only* if there is need for clarification. The task of the leader is to introduce the study, to give directions, to keep time and make sure the groups do not bog down in any one part of the study, and to clarify if necessary.

PROCEDURE:

Introduce the study by explaining that this passege is found in the section of Matthew's Gospel which deals with how the gathered community of God's people should function. This is the context in which we want to look at it. How should we as a gathering of God's people be living? What should we be doing?

Study Sheet #1: (See page 14) Have each person complete this individually. Indicate that they will have about 10 minutes. At the end of 10 minutes interrupt whether people are finished or not. Ask them to choose one other person with whom they can share what they have done. Again give them 10 minutes.

At the end of 10 minutes interrupt and ask if there are any unresolved questions about the passage and if so discuss them briefly. At this point you could remind the group of Peter and Cornelius and compare this incident with the story of James and John in Mark 10:35-40. (see note)

Peter did not go to visit Cornelius alone. He took some of the brethren from Joppa with him, they saw what happened and were amazed and Peter asked whether any could object and apparently none did. In defence of his action he includes the fact that six others went with him. (In your preparation read this story in Acts 10 & 11. Be prepared to remind the group of the story in a brief fashion. It is not necessary to have the group look this up). By way of contrast you could remind them of the story of James and John asking to sit, one on Jesus' right and one on his left, in his Kingdom. Their request is not granted even though there are two of them and they are in agreement. These examples will help to indicate that the expressions ". . . if two of you agree . . ." and ". . . where two or three are gathered . . ." are not intended to be taken literally but are symbolic of the gathered believers.

Study sheet #2: (see page 15) Allow 5 minutes for individuals to complete it. After 5 minutes have the pairs form groups of four and share what they have done. Suggest that each person in turn share what is on their sheet then discuss as a group. Allow 10 minutes.

Study Sheet #3: (see page 16) This is to be considered individually and then shared and discussed. (If you observe that a group has finished Study Sheet #2 before the 10 minutes is up you could move on to Study Sheet #3 with that group, giving directions, and do the remaining groups in the same way). Let the individuals work on Study Sheet #3 for about 10 minutes, then have the groups discuss it for 10 minutes.

Announce that there is 15-20 minutes left and that you expect the groups to dismiss themselves. Draw attention to the last part of Study Sheet #3, then, if possible, leave the room or go to an area of the room that is out of the way so that you won't be noticed. You could use this time for personal meditation using your Bible, a hymnbook or meditative readings.

(Use space in right column for notes)

Study Sheet #1

Matthew, Chapter 18

19. . . . I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.

20. For where two or three are gathered in my name, there am I in the midst of them. (RSV)

Read the Scripture Passage above.

Underline the parts that you understand
Put a question mark beside the parts you do not understand.
Put an exclamation mark beside anything that really excites you.
Draw a circle around anything that makes you feel discouraged or badly

Think about what this passage says to us as people in the Church concerned about mission and then write the passage in your own words as though you wanted to say this to your Church or WMS group.

Study Sheet #2

When we talk about asking God for something we are talking about praying.

WHAT WE DO

Read the above statement and check the response below that best completes the following sentence. The people of the Church pray together . . .

- . . . during the Sunday morning worship service
- . . . during worship on Sundays and at the various meetings of groups
- . . . in prayer meetings
- . . . at times of formal worship and whenever all or a few have a special concern

WHAT WE OUGHT TO DO

Check the response that best completes the following sentence. People of the Church ought to pray together . . .

- . . . during formal worship on Sundays and in groups
- . . . at prayer meetings as well as the above
- . . . at the above times and whenever possible, especially when they are seeking direction about what to do.

THE WAY I FEEL

Check the response that best completes the following sentence. When I get together with people to pray I feel . . .

- . . . a little uneasy
- . . . very happy
- . . . shy but willing
- . . . afraid I'll say the wrong thing
- . . . sure of what we are doing

Study Sheet #3

We believe that there is no salvation except through Jesus Christ and that our God is calling the church to the glorious privilege of proclaiming in word and deed to all . . . that Jesus Christ is Saviour and Lord over all. The Board of World Mission declares anew its purpose to be obedient to this call and to involve the participation of the total membership of the church and the fullest use of its resources in God's mission among all people. (Excerpt from a statement of purpose made by the Board of World Mission.)

Read the above statement and underline the things you feel must be worked on now in Mission.

List those things which groups can do to help the church accomplish its mission.

Share the above with your group and together list the kind of prayer help that each of you as an individual will need to help in this task.

Affirm one another by joining together in prayer.

You can do this in whatever way you wish

—join hands and pray silently
—individuals who wish to pray aloud do so
—talk to each member of your group before you part and assure that person that you want their prayers for you and that you will be praying for them. ●

New Ways to Use Old A-V's

by John M. Larsen

At a workshop for local church educators a question was raised about how to make more effective use of audio-visual materials. Several people commented that their churches have invested considerable money in equipment and filmstrips because they felt it would be a better way to teach the Bible. They found it was not as helpful as they had hoped and now the material is seldom used at all. They wanted to know if something could be done to give some better ideas about how to use this method of teaching.

It will help to be more creative if we think of *audio and visual* as two different means of teaching that are combined in one presentation. One means of teaching is telling a story. The message is received through the ear and translated in the imagination. The other means of teaching is to see pictures of events taking place and be able to visualize the relation of various persons and actions to others. In combination this is audio/visual.

There are, however, some different ways these two elements can be joined. We will examine three different ways this can be done and then give some suggestions as to how the methods can be used in a local church.

The manner of using an A/V tool that is most common is to have the audio tell a story, and the pictures show the action. In this case the same story is received twice;

once through hearing and once through sight. In this manner the story is made more real since the student can receive much more data with regard to what happened.

A second way of joining the two elements of communications is to let each one tell a different story. In this case the picture is not of the same thing that the words are describing, but there is an obvious relation between them. A good example of this would be a devotional presentation that has pictures of the mountains, the sea shore, meadows and parks. The audio might be readings from the Psalms and various kinds of devotional music. The picture is not what the words are describing, but it is obvious that there is a relation between the two. The pictures give the feeling of the greatness of God. Because the person who is receiving the two messages must make the connection of relationship, there is much more feeling content that is received.

A third way of combining listening with viewing is to have the two elements give messages that are in direct contradiction. This requires the viewer to make a judgment and declare what is right and what is not. Let's examine a way that has been done.

A film was prepared to try to motivate people to be concerned about the environment. The sound track was simply a soloist singing, "America the Beautiful." "O beautiful for spacious skies . . ." (Shot of smokestack belching out big black coulds into the air.) "For amber waves of grain . . ." (Bulldozer leveling a hillside.) It is obvious that this method also conveys much feeling.

We need to give some thought to how these three methods might be used in our local churches to make more effective use of our A/V material.

When we use a filmstrip and record to tell a Bible story to children, one severe limitation is that the children may have questions that they will be unable to remember at the end of the presentation. It is not really possible to stop and start the record for each question or comment. One way to deal with this is to have the teacher hear the record and then tell the story to the children while they look at the pictures. Now start the pictures over again and have the children talk or ask about what they see happening in each picture. When they have absorbed the action, it is possible to have them tell the story and have their "script" taped in their own voices. They can now see the pictures and hear themselves tell the story.

Another way might be to use the record telling the story and have the children prepare a new visual drama. This can be done with a 35mm camera and slide projector. The children can either act out the drama in costume or through the means of photographing small clay figures they make. A stage set can be made from a cardboard box, and they can arrange the figures and take the pictures. A camera on a tripod can be prefocused on the stage and set with proper lighting.

Another way of using the audio/visual material is to bridge between the Bible story and the implications of it today. This might be done by using the record for the story of the good Samaritan and slides that show what your church is doing to help other people. The children will be hearing a Bible story and seeing a present day application.

Audio/visuals can be an excellent aid to teaching. But they should be used creatively. Today's children have lived their whole lives in the electronic age. Making creative use of the relation between sight and sound is a way of taking the Bible into the only world they have ever known. After some exposure to this process, the children have many suggestions of things they want to try. The learning then becomes their agenda.●

(from Jed Share)

Does the Cross get in YOUR Way?

by Mary Peckover

A few years ago we visited a new Lutheran church where my cousin was pastor. It is called "Living Word Lutheran Church". In the back of the chancel, behind the Communion Table, is a beautiful, coloured glass window. The designs in the window depict many symbols of the "Living Word". From the ceiling of the chancel and centred on the window is a large, empty wooden cross.

When we attended the Sunday service there, we were ushered to a seat at the side of the sanctuary. As we sat down I found myself thinking, "Hurrah, from over here the cross doesn't get in the way of that beautiful window." As quickly as that thought went through my mind, it was followed by one of shock that I, a Christian, could ever think that the cross gets in my way. As one ponders on this, however, one sees that there are times when we do find that the cross gets in our way.

The problem of suffering

How often have you heard others, and perhaps yourself, wondering how God can let good people suffer? "The so-and-sos are such good church workers. They contribute generously to the church and to charity. Why does God let this terrible thing happen to them?" Some people lose their faith in God when tragedy strikes them or when they see others suffering. Many people consider that misfortune is a punishment from God for something wrong which they have done. God has never promised that he will spare misfortune to his followers. (In Matthew 5:45 Jesus says, "—for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.") The cross shows us that God did not spare his own son. How can we think that he will treat us differently?

The problem of compromise

This is a question which we all have to examine many times these days. Conflict is much more common than previously. Individuals and groups are now very vocal and belligerant in their beliefs. We want to consider ourselves tolerant and understanding. Yet a time comes when we feel we must say "This far and no further." Jesus could have compromised with the orthodox Jews and saved himself. He need never have come to Jerusalem and so avoided trouble. He chose not to compromise at that point. The cross sometimes gets in our way when we try to decide whether to take a stand or not.

The problem of obedience

The cross was part of the eternal will and purpose of God. In the Garden of Gethsemane we get a glimpse of Jesus' struggle to accept God's will. And yet, we know that there really was no question for him. He was a willing servant of God and was in complete obedience. Some times we rebel against God's will. We want to do things our own way. We don't take time to seek God's will. Or we try to convince ourselves, and others, that what we want is really what God wants. The cross gets in our way again.

The problem of forgiveness

Christ died to remove the estrangement between God and man. He died to show us that forgiveness is the free gift of God. As humans we find it easier to have a set of rules to follow. We try to adhere to these as much as possible and think that forgiveness depends on how well we do. It humbles us too much to accept the fact that we are saved by faith and not by our own merits. The cross gets in our way when we think that by our own efforts we can work off our sins.

The problem of the universality of God's love

The cross shows us that God's love is for all men not just for a select few. A favorite Bible verse is John 3:16 where we read that "God so loved the *world*—". We cannot take any country, race, group of people or individual and say that God's love stops there. The cross gets in our way if we do this. In his book, *"Crucified and Crowned"*, Dr. William Barclay says, "But the Cross is God saying in Jesus: 'There is no limit to which my love will not go and no sin which my love cannot forgive.' "

Did the cross really get in my way when I looked at that window? What does the empty cross mean? It has many meanings but one important one is that Christ is the risen and living Lord. The empty cross is the greatest symbol which that church could have chosen to represent "The Living Word".

Congratulations

to the Presbyterian Women of St. John's, Port Perry, Ontario, who "have decided to send Glad Tidings to every home where there is a woman."

Dear Friends,

As I sit in the pleasant sunshine of our Indian winter I am remembering many of you whom I met while on furlough last year. I have been back in Jhansi since July. It was a good furlough and I appreciated visiting so many churches in Ontario and seeing parts of my province that I'd never seen before. People bemoan the state of the Church but it seemed to me there were fresh winds of life there: people praying together and studying the Bible to find out what God has to say to them personally.

Here school is filled to capacity with nearly 300 girls, 207 of whom live in our hostels. Our fine 52-year old building was not built for large classes. The 36 seventh grade girls can barely squeeze into their classroom—the noses of the front line a mere two feet from the blackboard! Ninth class has two sections as its 55 girls do not fit into our largest classroom. To our 'Prep' classes have been added first and second grades with 26 lively girls bubbling with eagerness to learn. Two new ones since Christmas are Nepalee sisters who know neither Hindi nor English. But they are fast learners. Margaret got shiny new tables made for the class and colourful stools. It is really quite an attractive room despite its 'open concept'—partial walls and roof, and troublesome squirrels which eat their way into cupboards. But when classrooms are cold in winter the girls prefer to sit outside in the sun anyway.

Being an educationist is both encouraging and discouraging. We are not pleased that this year all 8th grade students of the State will have to try local 'Board' exams in 8 or 9 subjects, including yogic exercises (with their names), guiding and art. The 8th class sewing and cooking practical work seems harder than that for 10th grade. The English exam demands that students in their third year of learning this difficult second language must master complicated grammar to pass. They could do it if they could speak with some fluency. It would be ideal if all students could start their education in English medium, but so few could afford it. English schools charge high fees; we don't and can't, as a Hindi medium school.

Please remember our teachers. Official work increases all the time but so does course work.

Diana Wadsworth,
Helen MacDonald School, India

One of the poorest countries in Africa is Malawi, with its economy based almost entirely on agriculture. Here the Church of Central Africa Presbyterian, to whom the Canadian Presbyterian Church relates, operates a badly-needed youth program for the southern region of the country. The program centre is named Likabula House. This House and dormitory set-up stand on 18 acres of land situated in a densely populated rural area 45 miles from Blantyre, the largest city. Program and accommodation facilities are being expanded so that about 5,000 young adults annually may participate. The program aims at character-building through worship, outdoor work, recreation, community living and informal discussion and exchange. It includes conferences, consultations, weekend retreats and work-camps. Carpentry, as well as fish and poultry farming, are skills taught which will hopefully make it possible for young people to make jobs for themselves, as they face a particularly difficult situation since the rate of unemployment is very high. Also, and perhaps most important, it provides the opportunity for cross-class exchange. Here educated people who may be the future leaders of the country are made aware of the problems of those people within Malawi to whom they may some day be responsible. Recent renovations to some of the buildings have been made possible by funds made available to the Synod of Blantyre by Inter-Church Aid—Presbyterian Church in Canada.

International Year of the Child 1979

NEWS

Priority for Christian Literature

Christian literature rates high in the planning and work of the Korean Christian Church in Japan. The monthly paper "The Gospel News", containing congregational news items, devotional material, illustrations and reports in a bi-lingual format (Korean and Japanese) is edited by three pastors on a voluntary basis, and sent in bulk to each of the 47 Churches and evangelism points in Japan.

During his recent visit to Japan, Moderator, the Rev. Dr. Jesse E. Bigelow spoke with assistant editor Rev. Young Il KANG concerning the paper, and other Korean/Japanese publications issued by the Church. The women's magazine "Koge" (Summit)—also bilingual—reaches each of the over 700 members of the Women's Association, while the youth publication "Todai" (Lighthouse) is circulated in the 21 youth organizations as well as being sent to individual young people throughout the Church where no organized youth group exists, with copies going to interested pastors of both Korean and Japanese Churches.

In a Church consisting of widely-scattered often small congregations, literature plays an important part in keeping the communications open. The Women's Missionary Society has a hand in this through gifts and grants earmarked for Christian literature, which go to subsidize the work.

CCA Consultation on Children

KUALA LUMPUR, MALAYSIA (CCAN)—In order to prepare for the Asian churchs' participation in the International Year of the Child, a consultation was held in Kuala Lumpur, Malaysia, from 28 November to 2 December. It was attended by 25 delegates from 14 countries.

The participants shared information on conditions of children in the countries of the region. Among the recommendations to churches and Christians made by the consultation are the following:

—that they should take the initiative in providing alternative work opportunities for children selling lottery tickets, cigarettes, etc. on the streets.

—that they should organise pressure groups to stop child labour in factories, plantations and private households where children are often employed as domestic servants

—that steps should be taken for the churches to be involved in programmes aimed at the prevention of malnutrition (eg. 80% of blindness can be prevented through early check-ups), poverty, inadequate educational facilities etc.

—that schools should be encouraged to integrate the handicapped children with the other children so that they may have the opportunities to benefit by ordinary education and the others may obtain a more human education through togetherness.

National Council of Women Presents Brief

The National Council of Women of Canada presented their annual Brief to Honourable Marc Lalonde, Minister of Justice and Minister responsible for the Status of Women, Chairman, and Members of the federal Cabinet on January 26. The Brief contains resolutions which were approved at the May 1978 annual meeting in Banff, Alberta.

Included are three, on child abduction, pornography and marijuana, which, along with a 1976 resolution on rape, have already been sent to Ministers, as Council's response to proposed changes in the Criminal Code. The resolution on child abduction is one of six which have been referred to the International Council of Women for consideration at their Triennial in Nairobi, Kenya, next August. The National Council has welcomed the placing by Canada of this subject on the agenda on the 1980 Hague Conference on Private International Law and is hopeful that this initiative may lead to better procedures for the enforcement of custody orders.

Resolutions also cover environmental concerns, such as acid rain, clean water, fluoridation and nuclear pollution, the relationship of the federal and provincial governments to health and welfare services, averting of strikes in essential services, collective bargaining, satellite communication and a code system for food. Several resolutions on the status of women from earlier Briefs, particularly need for recognition of the work of the home-maker, will also be re-iterated.

Blood Banks—Burmese Style

BURMA (CCAN)—Pegu jars are famous. These jars, made in the old capital city of Pegu, were—and are even today—used for storing water, cooking oil and preserved fish.

But they are no good for storing blood. And the hospital in Pegu has no facilities for storing blood for needy patients, beyond 20 bottles at a time. That was why brokers in blood started their trade in the city. They exploit human misery, providing blood for people in dire need at exorbitant prices.

What can the church do in such a situation? The Burmese church is a poor church and it cannot obviously pay for the blood people buy.

That was how they decided to become personally involved, to stand by and donate blood. There are 416 people in Pegu today who have formed a voluntary team to give blood to those in need. "Save with Blood" is their slogan. The convener of the team is the manager of a small tea shop. He contacts members of the team when there is an emergency. So far they have given over 100,000 c.c. of blood.

The team was a year old in September. Among its members are people of different faiths. It is a kind of dialogue in action. Its work consists in the enlisting of volunteers, classification of blood types and securing members' addresses at home and work place. As soon as the specifics of a need are received, the right persons are contacted and the need met.

A unique way of witnessing to the Man who shed his blood as a ransom for many.

Soo seniors singing for fun and profit

Sault Ste. Marie, Ont. (CCP)—A group of senior citizens from Willowgrove United has come up with a novel way to raise money for their church—a hymn sing-a-thon.

What started as a small welcoming party for Gale and Elsie Moore has grown into a regular thrice-weekly event.

After the potluck supper dishes are cleared, they all gather around the old-fashioned pump organ and the piano in the Moore home. As many as 30 people have joined in the singing that sometimes continues until the early hours of the morning.

And now they want some money put where their mouth is. By getting sponsors for a marathon hymn sing, they hope to raise enough for an addition to their church.

wms highlights

Prince Albert Presbyterial Annual Meeting

The 64th Annual Meeting of Prince Albert Presbyterial, Presbyterian Women's Missionary (W.D.) was held in St. Andrews Church, Tisdale. Delegates and members attended from Prince Albert, Melfort and Tisdale. Mrs. Margaret Atkinson presided in the chair and Miss Ethel Bailey recorded the minutes.

The opening devotions "Growing together" were led by the Elena MacKay ladies of Tisdale.

Rev. R. Wilson, Minister for Melfort and Tisdale charges was the guest speaker. Mr. Wilson went to Nigeria some seven years ago. His ministry was in the city of Lagos. The Presbytery of Lagos was organized then because there were two ministers and one elder. Nigeria is not heathen, they are Moslem, Animist or Christian. The church is very active, 75% attend church regularly. They sing heartily and joyfully.

Easter Sunday 1800 Presbyterians gather at one church for worship and will stand in the hot sun for service that may last for three to four hours.

They have few ordained ministers, but the elders conduct services. Ministers go from church to church unannounced—no telephones. Sometimes the elders are disappointed when the minister arrives to take the service.

While there Mr. Wilson said Nigerian ministers worked for three years without pay. Money was supplied by Inter-church Aid Budget to support the reorganization of the church. Rev. Wilson and Rev. R. Hall set out to organize congregations. They trained five evangelists and there were five Nigerian ministers.

Nigeria about the size of Saskatchewan with 80 million people has more oil than Alberta. Wealth from oil goes to a few and the poor are unbelievably poor. They badly need teachers, medical doctors, technical instructors and trained ministers.

Chatham Presbyterial

Mrs. Edith Mee, Leamington, presided at the annual meeting of the Chatham Presbyterial of the Women's Missionary Society at St. Andrews Church, Windsor, with the theme, "Serving a Great God".

Dr. Raymond Whitehead of Toronto, the guest speaker, spoke on the dedication to community life in China under the Communist regime. He and his wife are co-authors of the study book, "China" Search for Community", which is being used in the local societies this year.

Rev. Gardiner Dazell, Chatham, Moderator of the Synod of Hamilton and London, installed the officers for 1979. The new officers are Mrs. Clifford Scott, Chatham, president; Mrs. Garnet Wootton, Thamesville, second vice-president; Mrs. Maynard Cline, Puce, historian; and Miss Dorothy Olivant, Windsor, press secretary.

Peterborough Presbyterial W.M.S. Annual Meeting

Incoming president, Mrs. Roger Roberts, welcomed the 59 delegates of the Peterborough Presbyterial who attended their annual meeting at St. Paul's Presbyterian Church, Peterborough. The executive's annual reports revealed much dedication and resourcefulness on the part of members in raising all allocations to support the work of the Board of World Mission. Fernie House sent thanks for Christmas knitwear. Miss Verna Johnston, Peterborough, conducted a touching remembrance service. Special thoughts went to Joy Randall working again at Changhua Hospital in Taiwan, as she grieves her father who died in December. Mrs. Varty, also from St. Paul's, sang a beautiful solo. Mrs. Margaret MacKenzie, Campbellford, installed the new slate of officers for 1979 but not until the ladies had their chance to honour Mrs. Peggy Allan. Mrs. Allan was presented with an Honourary Life Membership Certificate and pin in appreciation of her able leadership during the last three years.

We thank Rev. Kent Clayton, United Church minister to all deaf in the Bay of Quinte Conference, for his positive faith as he outlined the challenges of his work. He's chaplain for the Canadian Hearing Society.

London Presbyterial Annual Meeting

The 65th annual meeting of the London Presbyterial of the Women's Missionary Society was attended by 100 people at Oakridge Acres Presbyterian Church, London on January 17th.

The president Mrs. D. Nesbet of Wardsville presided at morning and afternoon sessions. Mrs. I. F. McRae led in the devotional period. Mrs. Andrew Lee sang the "Lord's Prayer" and "In The Garden", the chorus of the latter being sung in Korean. She was accompanied by Miss Helen Duncanson who also played for a hymn sing led by Mrs. D. Eichenberger.

Mrs. Allan Neal of Sarnia, Vice President of Synodical brought greetings and installed the officers for 1979. Rev. J. J. Jennings of the Last Church, and Rev. J. B. Fox as the moderator of Presbytery also brought greetings. Mrs. Kathy Fraser, deaconess of London Presbytery was introduced.

The theme "Thy Kingdom Come", was carried through from the name tags marked "The World for Christ" to the guest speaker's address. Mrs. K. Rayner of Paris who is Christian Literature Secretary of W.M.S. Council (WD), stated that the Lord's Prayer was given as a reply to the disciples' request for instruction on how to pray. She stressed we must be alert, involved, concerned and prepared people to carry out the mission on our doorstep. Love shows itself in action.

A skit on "Contemporary China", was presented by six ladies of Largie W.M.S.

A motion to accept an increased allocation of 10% was passed.

Brockville Presbyterial

The Presbyterial of Brockville held their opening worship service with the ministers and elders of the Presbytery when they joined together for a Communion Service. The scripture was taken from 1st Corinthians, Chapter 12, which tells of our spiritual gifts from God. The meditation told how we might resolve to use these God given talents and gifts in the church and the community in 1979.

Dr. L. MacLellan, moderator of Presbytery, conducted the Communion Service. It was such a warm setting in which to begin the work of both groups for a new year.

Miss Margaret Boyd installed the officers of the Presbyterial. In her remarks to the incoming Executive she urged them to keep their lamps of witness burning with the fuel of love, prayer and service so that others may be guided.

Among other reports given by the various secretaries, Mrs. Joan Farlinger, Secretary for Children and Youth stressed the importance of the education of our children, and especiallly in this International Year of the Child. There is a great need for leaders for Children's groups.

East Toronto Presbyterial

"Mission in our Midst" was the theme for the annual meeting of the East Toronto Presbyterial, held in Trinity church, on January 30th, 1979. This theme was made very real to us through the messages we received in both afternoon and evening sessions.

Miss Isobel Anderson, in her opening worship service, used the story of the Good Samaritan to challenge us to be more aware of the needs of people around us. This need became even more vivid through Mrs. Zeidman, wife of the director of Scott Mission in Toronto, who gave a slide presentation of the many phases of her work there. We saw how God's redeeming love for His people takes place in the lives of men, women, and children as each one receives love, care and concern at this mission.

In the evening, Miss Charlotte Stewart, resource person for Inner City Work in the Presbytery of East Toronto, brought the theme to a climax with a provocative message. We were called to look more closely at the work of our church in the community, and to find out, more clearly, how the community feels about us. Do they have something to say to us?

Through the day, encouraging reports were heard and our thoughts were focused on "The Year of the Child".

To show our thanks and appreciation for the years of dedicated service to our presbyterial, an Honorary Life Membership and pin was presented to Mrs. Eldon Andrews, retiring president.

100th anniversary, Knox, Burlington

The Women's Missionary Society (Afternoon Aux.) of Knox Church Burlington, celebrated it's 100th Anniversary, at the regular Sunday service in October.

The guest speaker was the Rev. Bernard Embree. He is translator of the Taiwanese Chinese-English dictionary, also the author of two books on the teaching of Greek and Hebrew. He spoke of the changing work of missionaries of the Church, and of the dedication of Christians in the Third world.

45th Anniversary, Riverdale, Toronto

The Agnes Johnston Evening Auxiliary of Riverdale Presbyterian Church, Toronto has celebrated its 45th Anniversary. A playlet entitled "The Passing Years" was presented. During the social hour a birthday cake was cut by Mrs. J. A. Newstead whose mother was instrumental in organizing this Auxiliary.

Presbyterians Receive Large Bequest

TORONTO, ONT. (CCP)—The Presbyterian Church in Canada has received a gift of about $600,000 for church extension work in Canada from the estate of Mrs. Estelle MacBeth Baker.

Mrs. Baker had a long involvement with the Women's Missionary Society having served as press secretary for the old Ontario Provincial Society, as correspondent from that organization for the Toronto "Globe" and The Presbyterian Record.

When the Ontario Provincial Society was re-organized into regions, she served as recording secretary, secretary, and then Honorary President from 1965 to her death in September 1977.

During her work with the Toronto and Kingston Synodical, she compiled a history of the W.M.S. from its inception to 1965.

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

EXPLORING THE BIBLE AFRESH

by LELAND S. ALBRIGHT
Yale University Offset Press, 1977
229 pages $3.95

This is not a cozy, relaxing little book that you would pick up to "enjoy" in one reading on a Sunday afternoon. Rather it is more of a resource book for anyone doing Bible study on their own or in a Bible Study group; or for someone preparing Bible meditations. Probably the most useful way to use it is to read "chunks" of it at a time, starting in wherever one's interest lies.

I think I would begin, after the Preface and Introduction with Chapter Ten which I found most interesting. Here the author attempts a reinterpretation of Christianity under:

A) Social Concepts and Experience, and
B) Personal Concepts and Experience.

Under the first he lists: Right Attitudes (to God and men), Good Relationships (in a global neighbourhood), Heightened Sensitivity (to appreciate the rights and needs of others), Real Concern for Others, Sharing (of authority, of power, of education, of opportunity, of livelihood), Service as Self-giving, and a Sound Socio-political Philosophy. Under the second heading he lists: Commitment to a Person, Involvement in Jesus' Cause, Obedience to Jesus' Teaching, Self-discipline, Responsible Discipleship, Christian Stewardship, Christian Outreach. Not an exciting list, perhaps, and you will not agree with everything said (I hope!), but it is a useful and stimulating way of examining our faith and as the writer puts it, "a challenge to involvement".

Albright states his twofold purpose at the outset: to provide a comprehensive exposition of New Testament ideas and their modes of expression, and to confront the growing skepticism concerning the controlling relationship between sound doctrine and good conduct. He considers the Graeco-Roman and the Hebrew-Judaic influences on Christianity to be considerable and claims that these are never made clear to lay Christians in an honest and straightforward manner.

The book has six Appendices, of which the sixth is "Christianity Faces the World", and an interesting Epilogue "Toward a Contemporary Christian Theology". Albright concludes his statement of purpose by stating: "Christian faith is not really a matter of beliefs, but of trust in, loyalty to, Jesus as God's Messiah for this age and for all time. And such believers are needed if the Christian Church is to recover relevance and to challenge the modern world afresh".

The author, Leland S. Albright, is well known to Canadians. Born in Vineland, Ontario, he studied at the University of Toronto, Emmanuel College and Union Theological Seminary, New York. He served in Mesopotamia, northern Ontario and Japan before becoming Director of the Canadian School of Missions, Toronto, the predecessor of today's Ecumenical Forum of Canada.

—Malcolm Ransom

WHAT MAKES YOU SO SPECIAL?

A Study of the Book of Ephesians
by STANLEY C. BALDWIN
Baker Book House, Grand Rapids, Michigan
198 pages $3.00

This is a helpful, easily-understood book for people who like to add another dimension to their reading of the Scriptures. Taking note of many of the characteristics to which the young Church at Ephesus was aspiring, the author relates them to our own lives. He shows us how we can follow Paul's exhortations, though we live in a totally different environment.

Though there are single verses quoted here and there, there is no Biblical text as such included in the book. This is somewhat of a drawback, since it is much more convenient to have text and commentary between the same covers, than to have to juggle two or more books at the same time. However, this is not serious enough to interfere with the enjoyment and benefit that one can obtain from this little volume.

It is not as scholarly as some Bible studies, but this can prove to be an advantage; for it is more down-to-earth than many, and therefore, perhaps, a little easier for most of us to understand!

—M. Johnston

A TRAMP FINDS A HOME

by CORRIE TEN BOOM (New Life Ventures)
W. R. Welch Co. Ltd., ... $1.25

This delightful small (62 pages) book would make an ideal gift for any person interested in Corrie ten Boom's life and her previous books: "Tramp for the Lord" and "The Hiding Place". Profusely illustrated, it tells of the author's present settled situation, quite a change from her life until now, but a situation which she uses to work for her Lord and Master as she always has done.

—Marian Johnston

POSTAGE

First Book—$.25
Each additional book—$.10

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

In Remembrance

Rev. L. Louis de Groot
St. Andrew's, Edmonton,
Alberta

Mrs. Mae MacGregor
Ashfield, Ont.

Mrs. Hilda White
First, Brockville, Ont.

Mrs. A. I. (Edna) Forbes
Knox, Cannington, Ont.

Mrs. Thomas (Laura) Mayes
Cookstown, Cookstown, Ont.

Mrs. M. G. McLeod
St. Andrew's Aux., Islington,
Ont.

Mrs. Norman (Jessie)
Armstrong
St. Andrew's, Kitchener, Ont.

Mrs. Elsie Wallace
St. Andrew's, Lindsay, Ont.

Mrs. Marguerite Gordon
St. Andrew's, Lindsay, Ont.

Mrs. Donalda McLean
Elmwood, London, Ont.

Mrs. Colin Campbell
Mrs. Kenneth MacRae
Mrs. Rupert Newbury
St. Andrew's, Martintown, Ont.

Miss Sarah (Sadie) Brown
Knox, Monkton, Ont.

Mrs. D. D. (Ethel) Gray
Presbyterian, Rockwood, Ont.

Miss Mary Elizabeth Fletcher
Kirk Hill, St. Columba, Ont.

Miss Ann Gray
Cook's, Toronto, Ont.

Mrs. L. Menzies, St. Andrews
Fenlon Falls, Ont.

Mrs. Florence Neville
St. Andrew's WMS, Fort
Coulonge, Que.

Mrs. E. Seeley
Know Crescent and Kensington,
Montreal, Que.

Mrs. Catherine Isobel Stirling
Knox Crescent & Kensington,
Montreal, Que.

Mrs. Margaret Gillan
St. Mark's, Moose Jaw, Sask.

Mrs. (Colin J.) Ethel MacLean
St. John's, Pittsburg, Ont.

SYNODICAL GIVINGS

January—February 1979

OBJECTIVE		1978	1979
$30,900	BRITISH COLUUMBIA	—	—
28,700	ALBERTA	660.	700.
17,200	SASKATCHEWAN	366.	1,178.
24,600	MANITOBA & NORTHWESTERN ONT.	—	—
222,300	HAMILTON & LONDON	6,548.	13,350.
226,900	TORONTO & KINGSTON	3,720.	4,726.
102,500	QUEBEC AND EASTERN ONTARIO	3,542.	3,854.
$653,100		14,836.	23,808.

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)
Ewart College, Toronto

May 7-10, 1979

Theme: "NEW CHALLENGE, NEW IMAGE, NEW AGE"

Tuesday, Wednesday, Thursday sessions start at 9:15 a.m.

EVENING PROGRAMMES:

Monday (8:00 p.m.)—Opening Service of Worship
Tuesday (7:30 p.m.)—Programme to be Announced
Wednesday (7:30 p.m.)—Programme to be Announced
Thursday (7:30 p.m.)—Closing Service of Worship

VISITORS ARE WELCOME AT ALL SESSIONS

Staff Openings

Area Educational Consultants are required for field work in mission and christian education. Applicants must be willing to reside in any area.

Secretary for Children's and Teenage Work—a position for a person with particular interest in programming for Children's and Teenage groups working from Toronto office.

Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

MAY 1979

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CONTRIBUTORS

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GLAD TIDINGS

MAY 1979

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KATHLEEN HUMMELEN
EDITOR

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Second-Class mail registration number 0606.

A Responsibility . . . for change

by Harrold Morris

The Rev. Harold Morris, chairman of the Board of World Mission, gave this address at the Board's opening session in March. The many questions he raises would provide good discussion for your group.

When the Board of World Mission was established, it's stated purpose as approved by the General Assembly in 1972 was, "to give leadership to the whole Church in all its structures for mission responsibility and vision, and as authorized by the General Assembly, to plan and administer specific mission work throughout the world". Within that purpose it seems to me there are three general areas of responsibility: administration, education for mission and leadership.

It is the third area of our responsibility that I want to focus on at this time. That first clause of our stated purpose—"to give leadership to the whole Church in all its structures for mission responsibility and vision . . ." Or to paraphrase that in my own words, I suggest that we have a ***responsibility to anticipate needs and programs for change.*** It has often been said "change is the only constant in the modern world". We of the Board of World Mission, dealing with this world, must therefore be anticipating realities which may influence mission and our involvement in it, and be prepared to respond creatively. Indeed, we should be giving leadership and guidance to the Church as a whole that will influence the direction of change.

I want to share some thoughts and some factors that may affect the role, style and the organization of the Board of World Mission in the next few years. For convenience, I have grouped these into external and internal factors.

THE EXTERNAL FACTORS—THE ONES OVER WHICH WE HAVE LITTLE OR NO CONTROL.

1. Political and Economic Factors

The first and most obvious is that of ***world peace,*** or the lack of it. Obviously, international tensions have bearing on our mission policy and its implementation.

Also under political and economic factors comes ***world economics and politics.*** These have an obvious influence on our Board programme and administration, the financial effect of the dollars fluctuation and the world cost of living indices. But less obvious, and therefore more easily overlooked by us, are policies within the countries with which we work. The racial and human rights questions of East Indians in Guyana, of Koreans in Japan, of the Formosans within their own country, have a bearing upon our concerns.

Then there are the ***Canadian policital and economic trends.*** An obvious concern is the future of mission in Quebec, both in French and in English. But also we need to be looking at the realities of regionalism, and regional dynamics of the subtle, or not so subtle, regrouping of attitudes into the western, central Ontario, Quebec, and Atlantic regional emphases.

We need to be aware of ***national and Church economics.*** What is the effect upon us of continuing inflation and the decrease of disposable income of Canadians? What are the long term effects that those have on the Board of World Mission finances? Will the expansion priorities and/or the cutback decisions be planned and foreseen, or will they be decided in reaction to crisis situations on an ad hoc basis?

2. Population Trends and Shifts.

There is on the one hand a fact of ***continued immigration,*** as our country continues, thank God, to welcome immigrants. But there are few of those within our Churches. The mission of the Presbyterian Church in Canada has not really come to any kind of terms with immigration within the past 30 years. Indeed, I think we could say even longer than that.

Here's a quote that you may be interested in.

> *"As in the past, a considerable number of newcomers are Presbyterian, but what about the others who come? The boast of Catholicity on our part should be exemplified in caring for those, whatever their nationality or faith. The time has come for broadening the scope of our work and showing that Presbyterianism is not a creed or race or locality, but adapted for all nationalities and races. Our aim must be not to minister to Scots and Irish, only, but to all we can reach."*

Does that sound as though it could have been written in our Church today? That's from the report of Dr. James Robertson, Superintendent of the Northwest, as printed in the Presbyterian Record of August, 1892. We really haven't changed very much in 87 years. Is there any way that we can break out of what has been termed our "tartan shell"? Admittedly it has a few extra streaks of "paddy green" in it, but can we break out of it and relate in the 1980's to the changing ethnic cultures that are more than ever a reality? Or are we forever to limit ourselves to our own particular ethnic ghetto?

Under the question of population trends and shifts is that of the ***population de-***

cline in certain areas, and especially among school aged children. We are seeing the effect of that in our public schools and our Church schools. Does this portend a decline in the number of members in our Churches in the not too distant future? And if so, what are the implications of financial planning?

3. Cultural Context of Mission.

The main determining philosophy of our free world is that of ***secularism.*** We don't live in a Christian society; we live in a secular society. *Harvey* cox wrote his book, "The Secular City" in 1965. I wonder if we are aware of the concept of secularism, or if all of us are, like myself, so busy with administering mission and doing things to keep the wheels going that we haven't really had time in 14 years to read the book thoroughly, let alone consider whether it pointed to a reality that should have some bearing upon our mission.

Another aspect of the cultural context of mission is the reality of ***religious pluralism.*** It is a reality, a reality in our Canadian society as much as a reality around the world. What can we do about it? The whole concept of dialogue with other world religions is a very threatening concept to us. And yet it is a concept that deserves serious consideration, if for no other reason than that we share in common with people of other religions, the need to face and oppose secularism in the world. Our open acknowledgement of the secular and pluralistic nature of our society may at least start us as a Board groping after handles by which we may become agents of change within the society in which God has set us.

INTERNAL FACTORS—THOSE OVER WHICH WE CAN HAVE A GREATER MEASURE OF INFLUENCE

1. Theological Emphases and Diversities

For instance, there is the whole topic of ***Church growth*** and its place within mission. Oh yes, the Board of World Mission touched on this a year ago when we dealt with the State of the Church Committee, or perhaps it would be more accurate to say that we juggled it like a hot potato, admittedly for a variety of reasons. But the question is valid, and I think we need to have it on our agenda. How does the Church growth movement relate to mission?

Then there is the whole area of ***social justice*** and of ***economic justice,*** and the related questions of racism, and human rights, and so on. Have we as a Board found time and space on our agenda for those concerns? And if not, was it a conscious decision that it was not on our agenda? Or was it an oversight, because of the pressure of other priorities?

There is the fact of ***theological diversities*** within the Presbyterian Church in Canada. Many of us are aware that there are certain areas of our Church wherein any publication from the Board of World Mission is read through minutely. Not necessarily for its educative value, but rather to ferret out further evidence of what those readers consider as the apostasy of the Board of World Mission.

The reaction to one small paragraph of Dr. Ram Singh's report is an example. And consider the possible reaction in other quarters if we took seriously on our agenda social and economic justice. But we need to acknowledge these diversities and see if there are ways in which we can build bridges, and establish new measures of openness and trust.

2. Societal Changes

For instance, there is the whole area of ***women in ministry.*** A little forsight and vision might have anticipated the questions related to this issue at least several years earlier, when it could have been discussed more dispassionately, and when we might have helped avoid the tension and uncertainty among a number of people.

Another fact, at least I think it is a fact, is the whole question of ***new attitudes to ministry*** by many recent graduates. It seems to me that there is a different concept of ministry, a different understanding of Paul, a different type of dedication among many younger ministers. I'm not suggesting that their's is wrong, or inadequate, or that our's is better. I am simply stating that if that difference is a fact, and not just a personal opinion of mine, then surely that has some bearing upon mission, because these young ministers form the large portion of our current missionaries under the Board of World Mission.

A third factor is ***Women's Missionary Societies.*** Because of changing attitudes and practices, there may be a decline in active membership within the Women's Missionary Societies and an increase in the average age of those who are involved. This possibility needs to raise some concern. For instance, will such possible changes influence the income or the priorities or the educational program of the Board of World Mission? If so, should we be looking towards other patterns of mission education and mission involvement at congregational and Presbytery and Synod levels in the event of such changes?

3. Church and Interdenominational co-operation.

One aspect is the influence of persons from ***Third World churches*** on our work. We as a Board give lip-service to mission to six continents, but when overseas visitors and other churchmen come among us we get pretty patronizing and paternalistic. We are very happy to give in mission, but somehow we have difficulty in receiving, and realizing that we have much to learn from them.

How do we face seriously the very real question of how we participate in world mission in the future without sending Canadian missionaries? And how do we assist the overseas Churches with whom we work, to achieve their maturity and their self-dignity as Churches? How do we lose our patronizing and paternalistic attitudes? We need to learn from Third World Churches.

Related to this comes the questions of ***interdenominational cooperation,*** and its influence—theological, economic, and the aspects of mission. What are the possibilities, both positive and negative, for instance, in the campus concept of ministry, or cooperative Churches, or of other ventures in cooperative ministries. Do we have a commitment to ecumenism and an ecumenical approach to mission? With whom can and should we cooperate, and to what extent?

WHERE DO WE GO FROM HERE?

We may choose to continue in the same pattern in which I think we have been, of moving from crisis to crisis as each is forced upon us. Or we may consciously attempt to enlarge our vision, and creatively to plan for change. I have no suggestions as to how we do this.

This however, I do know—we are participants in God's mission to His world, and He has entrusted us with responsibilities, and with the Gospel of His love for mankind in Jesus Christ. The mission in which we are involved is His mission, not ours. We are the instruments through whom He works and acts, and surely that fact in itself calls for total dedication and enthusiasm in all our responsibilities in His name. It's His mission, and He has graciously involved us in it. May we be open to His guidance, aware of the realities of His world. It has often been said, and it is still true, "God does not call us to be successful, (however you may measure that) but He does call us to be faithful." In our case, that means being faithful to His vision, faithful to the opportunities, and faithful to the realities that He offers to us. May God give us courage to face these. ●

Moses Harsham

The following is from an address given by The Rev. Moses J. Harsham to the Board of World Mission meeting.

Mr. Harsham is a minister of the Guyana Presbyterian Church (G.P.C.) and is on study leave—doing "Theology and Christian Education" at Knox and Ewart Colleges. He is the immediate past Moderator of the G.P.C.

In telling you a bit of our church, I shall confine myself to three areas: Membership, Stewardship and Leadership.

Membership:

The membership of about 2500 is at this level mainly because of migration to metropolitan countries of a large number of our members. They flee because of the political situation, economic stagnation and suppression of the East Indian population—which makes up the membership of the G.P.C. The present system is one of rigged elections, and the Guyana Presbyterian Church is caught up along with those who are fighting against these issues. At present the non-Christian population, Hindus and Muslims (Indians), are looking to Christian leaders to lead against these injustices.

Stewardship:

Because of the present situation, the Presbytery of the G.P.C. was forced to realign its Parishes from *eleven* to *eight*. This means more work for the Ministers; but on the other side of the coin, it means better stipends and a greater emphasis on 'Lay Ministry'. Our people are trying to keep up with their answer to their stewardship, but at times it is difficult since job opportunities are limited.

Leadership:

Every minister who has come to Canada to do post-graduate studies has since left the G.P.C. for greener pastures. By so doing the Church in Guyana has been stripped of trained leadership. But with the present realignment, and with my returning, the staffing shall be secured, for I pledge to contribute my all to the G.P.C. and its witness.

I beg of you to remember the Guyana Presbyterian Church in your prayers; to support us in our ministry so that together hand in hand, as we preach the riches of Christ, the earth may one day be filled with the knowledge of God. ●

Your Kingdom Come

"Your Kingdom Come—Towards the Mission of the Church in the 1980's" was the theme of the National Christian Council of Japan's Mission Policy Consultation sponsored by their Department of Mission and Service. The following is a summary statement of the consultation which was attended by 44 people from 10 denominations and religious organizations.

The consultation started with a sharing of problems and experiences related to changes taking place in the church in the 1970's. Paralleling the trend of churches throughout the world, churches in Japan added a new dimension to mission through participation in social concerns in the 1960's. We have reached an understanding that our mission is not only confined to personal and spiritual dimensions only, but also includes as an essential part witness to God's will for justice in society.

From division toward unity

At the time of the construction of the Christian Pavilion for Expo '70, certain Christians saw Expo as a modern festival by the establishment with the purpose of distracting peoples' attention from basic problems in society. These Christians opposed the construction of the pavillion and confronted its supporters, creating serious divisions among the churches in Japan. However, a recognition on the part of many that the church had been "self-satisfied" resulted in an awareness of our insensitivity to the pain of people oppressed by economic and political injustice in Japan as well as in other parts of Asia. This confrontation gave us an important opportunity to restore the church's interest in others—both inside and outside the church.

Today it is an undeniable fact that a polarization still exists among the churches between Christians who emphasize personal faith and evangelism and those who emphasize the church's social ministry, but in this Consultation we affirmed that the present pain and suffering of the churches is experienced by both groups, and we also claim the shared perspective that comes out of the intention to be more faithful to Christ.

Whether the emphasis is on personal ministry or on social concerns, we are all partaking in the same task of witness. The churches are experiencing and suffering from a division based on differing under-

towards the mission of the church in the 1980's

(From CCA news)

standings of mission partly because of a weakness in theological understanding in the church.

Controlling powers will be stronger in 1980's

At the same time, we realize that the prevailing powers in society have skillfully controlled the people and tried to divide the churches. In the 1980's we believe that these controlling powers will become even stronger. Based on the many things we have learned in the past 10 years, we sincerely hope to participate in the mission of the church in the 1980's through an awareness of social and political conditions in the world.

Today our society is moving toward political reactionism in the midst of an economic increase of state control, the expansion of military power, armament industries, and the spread of atomic power plants. Even children are greatly affected. Problems in education seem insoluble. The numbers of people who are suffering and oppressed is increasing throughout the world, especially in Asia. Despite this fact, destructive weapons and arms are being stockpiled to an inconceivable degree. Instead of giving attention to our critical problems, ruling political powers cover them up and try to mobilize the people for their own purpose. In Japan, the move to revive a powerful emperor system through the Gengo bill, for example, is one such attempt. Although many people are aware of these realities, most people are disinterested or feel helpless.

Liberation and Community

In this critical situation it is important for us to base our faith on God as revealed in the Bible. God liberated the people of Israel from the autocratic control of Egypt and they struggled in Canaan to build an independent community outside the control of the Baal-worshipping landowners of that time. Later, the people of Israel sustained their faith by maintaining the Torah in order to continue their unique community in the Hellenistic world. This was their way of confronting the powerful ruling forces around them. Into that situation Jesus came affirming the power of God to the oppressed people of Israel. Through his death on the Cross and resurrection, Christ's lordship was carried over to a new community.

Today in the midst of competitive superpowers the basic task of the church is to restore the community of God's people as set forth in the Bible. This task can be achieved by sharing the pains of oppressed people as we follow the footsteps of Jesus. Through the experience of social concern in the 1970's, the churches began to become aware of those in society whom they could not even see earlier.

It is an important task for the church to recognize the suffering and struggle of people in Asia; to oppose discrimination against Koreans, outcasts and women in Japan, and to work in fellowship with disabled people. Through these experiences the churches will see more clearly the relation of various problems to the controlling system that oppresses us.

Based on the above, we recognize the following: **1) Recovery of the stories of the Bible.** For a more effective mission of the church, we need insightful readings of the Bible which re-discover the meanings of mission. In the past, our interpretations of the Bible and our sermons have tended to be theoretical and dogmatic, a tendency that made it more difficult for us to participate in contemporary social realities. Churches and Christians who are suffering and seeking liberation from oppressive power find that stories in the Bible communicate God's message to their real social situation. The Bible is filled with stories of struggling people undergirded by hope in God.

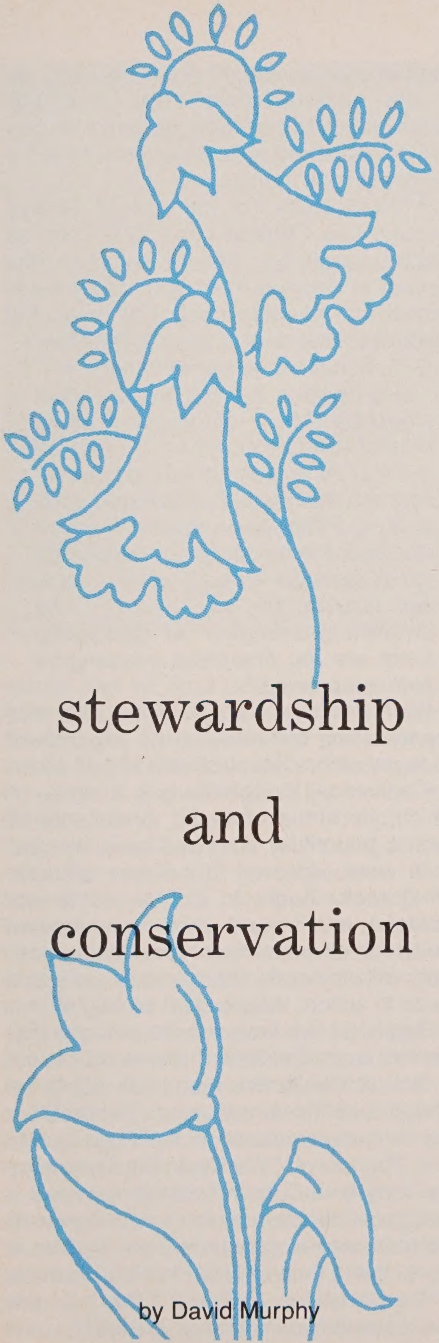
2) Faith and Action. The emphasis of the consultation was that faith and active social concerns are inseparable. We are called to witness to the Lordship of Christ not only in the realm of personal spiritual matters but also in the political and economic realms. The acceptance of grace without such a witness is merely "cheap grace." The mission of the church is to respond to God's justice through specific decisions and specific actions. The churches should move forward in mission and also cooperate with secular groups. From our weakness we can not help but feel our powerlessness against overwhelming oppression in the world. However, only Christ can console us, support us, and give us power. The assurance of His victory over death invites us to gain new energy to confront various difficulties and follow in his footsteps.

3) Celebration. Worship is a joyful celebration of God's kingdom through fellowship with the living Christ by walking together with the people who are victims of the oppressing powers. After 10 years of struggle in the church, we, the participants, have renewed our understanding of the importance of the churches asking questions concerning new roles for the church today. Without fellowship of the believers in the church, our faith and acts are meaningless, since communion with Christ is given to us through this fellowship. The church frees us from fear arising from the relationship of rulers and the ruled and establishes a true fellowship among people for liberation from the controlling powers in the world. Furthermore we are liberated from the extreme group-consciousness of Japanese. In order to free others as well, it is important for us to restore celebration in our lives.

4) Cooperative Movement with other Asian Churches. Through the experiences of the struggles in the 1970's, the churches were awakened to realize the problems which were brought about by Japanese economic invasion of other Asian countries. At the same time some churches in Asia have responded in behalf of those people who are oppressed by ruling powers who are in alliance with the establishment in rich nations.

Seeking new fellowships

When Asian countries began following a course of independent nation-building and modernization, churches in Asia cooperated wholeheartedly. But when the modernization in those countries concentrated the power and wealth in the hands of a few, the churches have begun to struggle with and for the people. They have accepted the struggle as God's call, and through their actions they have witnessed God's sovereignty. Out of this situation, churches in Asia are seeking new fellowship with churches in Japan, opening a new chapter in Asian church history. To accept this call, the churches in Japan should promote fellowship in specific ways. We should pay special attention to suffering churches and learn from the faith which comes out of their struggles. When we stand on faith we find God at work everywhere. Instead of avoiding difficulties we can work together with joy and hope in order that "Your Kingdom Come." ●



stewardship and conservation

by David Murphy

We are bombarded with the word conservation these days. Dwindling non-renewable resources such as oil remind us that we will have to conserve, or suffer the drastic consequences of a curtailed life style—rationed gasoline, colder homes, less travel, and so on. On the other hand, some say this may be a blessing in disguise as it would result in less pollution of the air, more walking and cycling and more effective use of public transportation. It would also make us do something about harnessing the powers of renewable resources such as the sun, wind and tide power.

However, the need for conservation is so apparent to us that we are now coming to grips with its necessity if we wish to maintain something of the lifestyle we have come to expect. Furthermore, from a less self-centred point of view we need to waste less of the world's resources so that the rest of the world can enjoy more of them. Dr. Charles Birch has said, "The rich must live more simply that the poor may simply live."

Behind the practical need to conserve there lies the fundamental principle of the stewardship of life which is the stance of the Bible. This Biblical view sees people as God's managers on His earth, put here by the Creator to enjoy the world and to use its resources in a responsible and thankful way. Men and women are to delight in nature in such a way that they will be led to give thanks to its Creator for its bounty and beauty.

It follows from this that we would conserve the world's beauty and ensure that our descendents will in their day rejoice in the exhiliration of swimming in a clean lake, breathing pure air, and delighting in landscape unspoiled by more concrete highways and smokestacks belching out pollution. It also follows from this stewardship stance that we would recognize that God has made nature bountiful enough to meet the needs of all people if we learn to share it.

The basic Biblical view is that the earth is the Lord's and everything in it (Psalm 24:1). People are not the owners but the stewards who must render an account to the Master for the use of His resources. In Luke ch. 12 Jesus reminds His disciples that the steward's job is to care for the servants, to feed them and to share from his storehouse the good things the owner entrusts to the steward.

This thought is especially important to us whose land is like a great storehouse of wheat and oil and water and minerals which the world needs so desperately. Being so blessed, what are we to do with it so that the Creator's plan for all to benefit will be accomplished?

Conservation fits into this, as do fair trade policies and other hard economic realities. The simple fact is that if we continue to ignore conservation and to waste our resources, as we do presently, there will not be enough left for the poorer nations to use for development of their economy. Canada and the United States share similar consumption habits and statistics quoted for the United States are generally true of Canada also. So we fit into the consuming pattern of the U.S. which makes up 6% of the world's population but which uses over 30% of the earth's resources. U.S. citizens consume five times as much grain per person as do the people in the developing countries.

Consider also how we use our grain indirectly, via grain fed livestock and fowls. The U.S. Department of Agriculture estimates that besides grass and hay it also takes seven pounds of grain to produce one pound of beef in the supermarket. Think then of the vast quantities of grain used to maintain our habit of meat eating, grain that could be used in part for distribution to the rest of the world. However, we need to take note in passing that just because we eat less meat and save grain that the grain saved will not necessarily go to the underdeveloped and underfed. There needs to be trade agreements and self-development policies that will help the hungry to feed themselves.

A 1973 study on the use of energy showed that Canada used 321 times as much energy per person as does the person in Ethiopia.[1] Another 1973 study shows that Canada used 128 times the amount of steel that is used in Pakistan.[2]

E. F. Schumacher put it bluntly:

> *It is obvious that the world cannot afford the U.S.A. Neither can it afford Western Europe or Japan . . . Think of it—one American drawing on resources that would sustain 50 Indians! . . . The poor don't do much damage; the modest people don't do much damage. Virtually all the damage is done by, say 15% . . . The problem passengers on Spaceship Earth are the first-class passengers and no one else.*[3]

We Canadians are part of the 15% who are travelling first-class at the expense of so many others. Many of us feel guilt about our affluence, though there is a sense in which, by virtue of being inhabitants of such a bountifully endowed land, we are, as it were, doomed to become affluent. What really ought to trouble us is our wasteful habits and over consumption which rob others of their rights. Being troubled will not cure the situation unless it leads to action. Where shall be begin?

First of all, we have to acknowledge that the root causes of want in the world lies not in lack of the earth's resources but in us who misuse those resources. The problem lies in human nature. In the Pogo comic strip Pogo says, "We have met the enemy and they is us." As individuals we need a change of direction which runs counter to the mad race to consume more and have more. It is a time to listen to Paul's advice to the Christians at Rome: "Don't let the world around you squeeze you into its own

CURRENT BELIEFS	NEEDED NEW BELIEFS
1. Only man and the things he treasures have any value.	All things have value.
2. The universe exists for man's exclusive and unconditional use.	Man has been given responsibility for the earth.
3. In production and consumption man finds his major fulfillment.	In producing and consuming man finds only a small part of his humanity.
4. Production and consumption must increase endlessly.	Improvement in the quality of life takes precedence over increasing the quantity of material production.
5. The earth's resources are unlimited.	Material resources are limited and are to be used carefully and cherished.
6. A major purpose of government is to make it easy for individuals and corporations to exploit the environment for the amassing of wealth and power.	A major purpose of government is to regulate the exercise of property rights and to supervise a planning process that will prevent the impairment of the quality of the environment.

mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity." Romans 12:2 (Phillips). It is time to cry "Enough!" to those who want to keep us running in the mad rat race of consumerism, and squeeze us into its mould. God wants to turn out new models made in the mould of Christ, those who know how to be satisfied with God's basic good gifts, and who want to share these with others.

Scott I. Paradise writes that we need to challenge current beliefs with new beliefs to turn the tide of cosmic destruction. The chart above shows some of his suggestions of how the new must replace the current values of today.[4]

In this summary Paradise reminds us that it will take more than individual values to change, we will need government legislation to make conservation effective to stop the mad rush to cosmic ruin. For many of us this leads to frustration, for we feel ineffectual in the face of big government. "You can't fight city hall" is the popular saying. However, we have seen that city hall and big government can be influenced and is being influenced now by lobbies and pressure groups. Some of these have resulted in legislation to improve the quality of life. The people's voices need to be raised continually on behalf of conservation and the need to share our resources. The Church of Christ must keep on doing this and do it to an even greater degree than at present. We, who understand the meaning of Christian Stewardship as God's plan to unite all people and things in Christ, must seek to see enshrined in our legislation compassion and concern for others.

What can we do as individuals and as families? There are numerous suggestions in books dealing with conservation, and your public library will offer many of these. But we need to see that individuals can make a difference by their conservation. It has been stated that if North Americans decreased their meat consumption by 10% it would release enough grain to feed 60 million people. If our living habits change from over consumption to conservation it would make a dramatic difference in simplifying our life, not to speak of saving money which could be used to meet the needs of under-developed people. One group in the United States concerned about conservation covenanted together to consume less protein in their diet and to donate the money they saved to children whose diet was deficient in protein.

One thing we all can do is to exercise a careful stewardship of our money and redistribute our spending to see that it is not used to add fuel to the fire of the consumer society syndrome. One writer suggests that a conservation tactic is to laugh at T.V. commercials, or to make a list of dishonest commercials and boycott the products they advertise.

Then with a lifestyle that is not geared to consumerism we will have more money to give to agencies such as our Inter Church Aid, where our dollar goes directly to genuine cases of need, and which also makes it possible for people to do long term development to meet their own needs.

Conservation is good stewardship. It cares for the world and its people through a responsible use of what God has entrusted to us. Our lifestyle as conservation stewards will be to use the world thankfully as God's good gift to be preserved. We will share the earth's bounty with others.

This has to be the wave of the future or else we will be doomed to a future in which neither we nor the rest of the world will have that quality of life our Creator has meant us to enjoy. ●

1. page 149, Rich Christians In An Age Of Hunger, Ronald D. Sider, Inter Varsity Press, 1978.
2. page 150, Sider
3. Quoted by Sider, P. 151
4. Pages 134-142, A New Ethic For A New Earth, edited by Glenn C. Stone, Friendship Press, N.Y., 1971

the complete gardener

by Elsie McKague

"Let us make a garden, you and I."

A poetess wrote those words—one who was undoubtedly a lover of flowers, for she goes on to speak of hollyhocks and pansies—hollyhocks that bring back memories of long ago, pansies for thoughts. Marigolds are mentioned too. An organic gardener would approve of that, for are not marigolds supposed to warn off pests, if planted, say, beside the cabbages?

But nothing was said in the verses about vegetables—which are scarce poetic, and yet should not be spurned. At today's prices, even an apartment-dweller might consider growing his own window-sill tomatoes. The lucky ones with a balcony can grow bigger and better tomatoes.

And nothing about weeds, or cutworms, or the years when it rains too much and one squelches through mud, or when it's too dry and cracks open in clay soils that bake like concrete. A real dirt gardener has to contend with all these things.

Some gardeners find solace for their souls merely by planting out young seedlings. Down on their hands and knees, punching holes, watering, setting in the young plants—this is worth all the aching muscles and soil-stained jeans, as tensions drain away. Art they like the teachers in our "Children's Gardens"[1] who start youngsters off on the ABC and 1 1 2 trail? Do they get as much satisfaction out of wielding a hoe later on, or spraying when the lupins are hosts to their own grey-blue bug? And is there fulfilment in thinning the carrots or rooting out grass or succulent chick-weed or lamb's quarters? Curiously enough, there really is.

Gardeners gradually come to possess a library of gardening pamphlets and books, and become subscribers for horticultural magazines. They own a shelf of repellents for aphids or crab-grass or black-spot on roses, and "come-ons" for reluctant plants. Some join Garden Clubs or Horticultural Societies, and go on to display the prize dahlia of the year. They get to know all the cats of the neighbourhood, and even some of the dogs that manage to escape their bonds—and sometimes the wild life of the region, as rabbits come to munch the lettuce, and coons grow fat on meals of corn—and small boys who come in search of strawberries, in season and out.

Gardening is a healthy avocation, a never-ending round of action, invention frustration and satisfaction. A gardener must possess the patience of Job, and, when it comes to weather, the wisdom of Solomon. A favoured few are gifted with the artistic eye of "Capability Brown".[2]

And yet we are leaving something out. The poem ends thus:

"God walks in their gardens,
Other men say.
Let us make a garden—
Perhaps He may.

I like to remember the Jr. Third class to which, as a student-teacher, I taught this poem. As a practical follow-up, a drawing of the garden was suggested. The class eagerly decided what flowers to put in the picture. Then a lad in the back seat arose and said: "And at the back I would put a dotted figure."

"A *dotted figure*?"

"Yes—for God."

God will not be a "dotted figure" in your garden—but He *will* be there. Without God—a garden? Without Him who sends the rain and the sun and peace to the gardener? Of what use the chemical fertilizer, the repellent, or the use of nature's nutrients, without the hand of God? A gardener stands tall, next to his Maker, among his vegetables and flowers. Together they nurture utility and beauty. ●

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[1] Kindergartens

[2] English garden and landscape architect in the 1700's.

HEATHER JOHNSON

by Marjorie Ross

How many of us get hate mail—unsigned letters calling us a murderer or a Communist? How many of us attend internation conferences and find ourselves called "racist oppressors" by almost everyone present?

These things have happened recently to Heather Johnston who is, in most ways, very like other Glad Tidings readers. She speaks at W.M.S. meetings. She has been a leader in camps for teen age girls. Her husband is minister of a congregation in downtown Hamilton. She spends much of her time on household chores, just like the rest of us.

Yet, for the past year, she has been at the centre of a controversy in our church, for she is a member of the Central Committee of the World Council of Churches, which has been under attack in some quarters. At the time of writing this article she is the official nominee of the Anglican, United and Presbyterian Churches for the presidency of the Canadian Council of Churches meeting in Sudbury this spring.

a profile

The attack concerns a grant that has been made by a section of the World Council of Churches to one of the liberation movements in southern Africa. The grant is for humanitarian programs aiding refugees from the fighting, and is supported by the churches of developing countries in the World Council. Many of the older member churches have doubts about grants to political groups, particularly ones who are actively at war. Some people have raised the question of whether or not the church is "funding violence".

Heather Johnston is right in the heart of the controversy, trying to maintain a middle course.

She will be reporting to this year's General Assembly, where there will be some who will press that our church dis-associate itself from the World Council of Churches over this issue. Some would have us withdraw altogether. Heather will be urging our church to maintain its support of the World Council. Also she will urge openness to the changing demands and opportunities of the '80's as well as caution in the matter of these particular grants.

Other articles have been written about the issue. What about the woman who has become so closely identified with it? Why has Heather Johnston become so involved?

Where she comes from

Given her background and training, Heather's present role is not surprising. Her father was a well-known figure in the Confessional Church in Germany and has been chosen Bishop Elect of the Herren Landes Kirche just prior to his death in 1944. Heather trained as a teacher, but discovering a gift for languages she studied in England and France and then sought employment as a translator with the World Council of Churches in Stuttgart. Later she worked for the Lutheran World Federation in Geneva.

It was there that she met a recently graduated young minister of the Presbyterian Church in Canada, John A. Johnston.

At that time she was, as she says herself, "very much a European, very much a German". She was married in her family's church, the Elizabeth Cathedral in Marburg, coming to Canada in 1957, to start a new life with a new name. "Heather" is an English version of her baptismal name Erika, the Latin botanical name of the plant which grows in Germany as well as Scotland. It goes well with the names of their three children; Andrew, Ian and Mary.

Heather has maintained very close ties with her family in Germany. And she continues to have a broader outlook on the world than those of us who have lived only in Canada.

A new dimension was added to her experience when their family served our church in Nigeria for several years in the '60's. A near-fatal car crash brought them home, and after a stay in hospital, they went to McNab Street Church in Hamilton.

Heather on the World Council

Heather is a very concerned person. She feels strongly on many issues and expresses herself forcefully. Those of us who have heard her speak recognize that she believes intensely in what she is saying.

These qualities, together with her work before she was married, helped to make her one of our church's delegates to the Fifth Assembly of the World Council of Churches in Nairobi in 1975. There, as she puts it, she was "in the right place at the right time".

Since World Council assemblies take place only once in seven years, a smaller Central Committee is given the on-going responsibility for its programmes. Membership on this committee is given to all member churches on a rotating basis. As it happened, it was the turn of one of the smaller Canadian churches, and, many felt it was high time Canada was represented by a woman. Heather Johnston filled both requirements and became the first Canadian woman on the Central Committee.

But it is possible to represent your church on inter-church committees, and never get your name in the newspapers. Somewhere along the way, Heather Johnston made some choices which put her squarely in the middle of a controversy. In the minds of many in our church she is definitely linked with a very hot issue—aid to liberation groups.

Why did she get herself involved? And how does she feel about it now that the controversy is swirling around her?

Did Heather seek out controversy?

Heather's attitude to the thorny problems of the World Council is much like the housewife's attitude to a sink filled with dirty dishes. "They won't wash themselves. Let's face up to this and deal with it."

She has a strongly developed sense of responsibility. If she accepts a position on a committee, she wants to bear her full share of the work. And she wants to know what is going on.

She could have side-stepped becoming directly involved in some of these issues by asking to be on task groups of the Central Committee that dealt with uncontroversial matters. Instead she *asked* to be on the task force dealing with the Program to Combat Racism at the last Central Committee Meeting in Jamaica in January.

(It is through this programme that the grant was given to the liberation group last year.)

She says, "I asked to be put on that task force because I thought *somebody* from North America should know what is going on from the inside. But it was not a pleasant experience. There were 18 of us on the task force, and 14 were from Third World churches of Africa and Asia. All of them were solid in support of the grant and very suspicious of anyone who spoke against it. They see those who hesitate as allying themselves with centuries of white oppression. But on the other side were three representatives of European churches who are very worried about the grant. I was trying to take a middle course, which got me in trouble with both sides. I had trouble with back pain during the meetings. The doctor thinks it was brought on by tension."

One African in the World Council who felt she was not wholeheartedly on the "black" side called her "the worst racist he had ever met". But Canadians who are shocked by the grant have called her a murderer and a dupe of the Communists.

Heather and her opponents

How does she feel about this hostility? Does she ever think there might be an easier way to make a Christian witness?

Her answer is characteristic of her. "I don't think there is an easier way. It is very hard to make a Christian witness in today's world when you are leading an ordinary life amongst unsympathetic, unaware people. If you are at all sensitive to the needs of your own community, let alone the world, it can be very discouraging. Opposition to me is very open. People shout it at me. But I have very powerful support—from my husband and family and from the congregation and friends."

What about a more subtle form of opposition? What about those who discount her, saying "Heather Johnston means well, but she really doesn't know what's going on. After all, she's just a housewife, not even a professional church worker . . ."

She laughs about that. "Those people discount everyone they disagree with. It's just that they can use different put-downs with me."

What does she think of her critics?

"I think I threaten them. You see, the wider significance of the aid to liberation group issue is whether we are prepared to do anything tangible about correcting injustice. It all ties in with our responsibility as Christians to work for a more just world society—in political and economic terms."

"When I talk about the need for us to alter our lifestyle, I'm suggesting we make a lot of changes. And that's scary for all of us. Right now we think we know where we're going. There may be problems, but most of us don't see things going down hill for us, personally. And then I come along and say we've got to change, we've got to tighten our belts. Naturally people don't want to do that."

"But it seems the people I upset most are my own age, and my income bracket. If I were a young radical, or old and poor, they could set me aside. But I'm just like them, and yet I'm saying all these things . . ."

Heather and herself

"It's easy for me to see how vital all these changes are when I'm in Jamaica with people from the Third World. But when I get back here to my comfortable life in Hamilton . . ."

"Ever since I've been on the World Council, and have been talking to groups, I find I have been questioning myself—my own life and my own faith—in the light of what I'm saying. I ask myself 'Do I really do that? Because it has to begin with me. If it doesn't, I'd better shut up. But then . . . changing my own lifestyle is one thing, but do I have the right to make decisions for my family? And if I can't solve that, what right do I have to tell others they must change?"

* * *

The Ibos of Nigeria have an expression which can well be applied to Heather. They will compliment you by saying "mana ogbalia la"—"you try". They mean that they see you honestly putting your whole self into the task. The outcome of the battle is not as important as throwing yourself unreservedly into the struggle.

Heather Johnston is a very strong woman, and a very honest one. Whether or not we agree with her stand, we can be proud of her. "Mana ogbalia la." ●

Dear friends,

People on both sides of the Pacific seem surprised when they find a missionary is not a clergyman. It seems that I have spent quite a few conversations in both Chinese and English outlining the possibility that any Christian can be a missionary, a danger some Christians would view with alarm! Other conversations have been carried on with deeply committed people who feel that the missionary's collar should be as much a part of his equipment as an angel's halo. I do not want to repeat old arguments. If I write what a typical day is like in my life, perhaps you may see what the possibilities are.

7:30 a.m.—I leave home for the fifteen-minute walk to the school bus for the twenty-minute ride to Tanshui. Teaching usually begins on the bus, as my seat partner, usually another English teacher, springs (on my unsuspecting mind) the questions he found the previous night. What does the analytical right of empirical thinking mean?

8.10—The first class begins with twenty eager sophomore English composition students. An introduction of western thinking on astrology is developed into a comparison of Chinese fortune-telling methods as the preliminary for assigning a topic. They write twice a week, and we use some periods for common mistakes.

10:00—Freshmen Reader class in the Chinese style buildings on the other side of the campus. Four boys and sixteen girls. Women's Liberation is the topic (whoever chose this textbook?) and there is a warm discussion between those who feel women in Taiwan have little power and fewer rights and those who feel they have lots of both. Guess who vs. who. Exercise books are returned with corrections. No Judith, you cannot say, "Everyone are happy."

12:00—Lunch with three students. Interest in why a man should choose to study English instead of business administration. Soon we are talking about why I like to live in Taiwan, and what do I think about Chinese students. I should have those on tape.

Afternoon—Professor T has a pile of questions from Chekov that are puzzling him, and which he wishes to puzzle his students with. Use all six English dictionaries on the desk and finally head for the library. Forty freshman exercise books and twenty sophomore compositions sit on the desk. Dr. Y drops by to say thank you for proofreading his article on Chinese Drama, and to ask why you put hypens in out-of-date when the dictionary says those articles for the *Weekly* are due at noon. Miss K comes from Taipei because she needs a letter from her teacher so she can study in XYZ University. W, C, and H want to know if Love is a good topic for an essay on Christian Literature.

5:00 p.m.—Office closes down and an hour of quiet begins; time to use the tape recorder and listen to lesson nine in the Taiwanese reader. A snack at six follows and then a twenty minute walk downtown to the Taiwanese church for the English Bible class.

7:00—Twenty students from nearby junior college spend an hour and a half struggling through English, and singing Christian choruses. Sixteen boys and four girls. Two of them walk to the bus after class. One of them tells me he couldn't get the music from last week's chorus out of his mind all week.

Obviously every day is not exactly like that, but the same combinations keep appearing with new lesson topics and with different students. What part of a man is teacher, Christian, and foreigner? In 1958 we felt sure that we were coming to Taiwan to be a teacher, and that by doing just that, we would be able to make a unique contribution: an ordinary Christian layman bringing the light of Christ, in his own heart, into his class and school. No flags saying, "Look, I Am A Christian." Just like every other man and Christian trying to live a daily life, and make it count for good.

After twenty years I still cannot count the bushels of wheat harvested. The Bible says that God gives the increase, and that my work is sowing and watering. I hope I am planting love and Christ along with the English verbs and scholastic advice. There have been hints at results, and there are warm and wonderful stories to warm my heart. Someday we'll know even as we are known.

—John E. Geddes
Taiwan

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This year has been a busy one at the school. 41 out of 42 were successful in the high school exam in April. Now it has just been announced that the 8th class students in U.P. will also have a compulsory public exam. This announcement comes in the middle of the school year. There is no up-to-date syllabus and no one seems quite sure what is expected. Math requirements are very difficult for many of the girls. Please remember in prayer the girls and the staff who will be working hard to prepare our 42 girls.

Five new staff members came in July—three were replacements and one an extra teacher needed because of the increased enrolment. There are 207 in hostel this year and about 100 come from their homes. Jhansi is expanding and applications for admission are more than we can accommodate. Our Junior High classrooms (built 50 yeras ago for small groups) are overflowing. We also need more accommodation for the primary classes. With more little ones in hostel we were so thankful that the younger sister of one of our staff joined us to help in hostel as well as school. We could see the Lord's provision in this when the matron was away sick for two months this fall. Now our Warden, Miss Lall, who is so good with the other girls is sick. Both of these have served faithfully for many years. Pray that others will be found to assist in hostels.

It was good to have Diana Wadsworth back in July. She is involved, among other things, in supervising the English program and in teaching Art—an extra that we must have for this 8th exam.

The Scripture Union team were with us for a week in August for special meetings with the girls. We were sorry we weren't able to send girls to Bible camp this year due to shortage of staff. Recently we have had a change in pastor in the church we attend. He needs our prayers as he seeks to minister to so many girls as well as to the other members of the congregation.

—Margaret Leask
India

"Lord, Teach Us To Pray"

by Ninette DiGangi

I was one of the speakers at a day conference for women at Knox Presbyterian Church in Toronto and the theme chosen was "Today's Woman—The Challenge to Pray". I asked myself—"Why do we—as modern women, liberated, freer than any other generation of women—still need to pray? The reason is very simple and obvious. The human situation is exactly the same today as it was when our Lord's disciples asked Him "Lord, teach us to pray".

Within the larger context of war and rumours of wars, political instability, economic insecurity, resurgent nationalism, rise in crime and taxes over which we have no direct control—there are all the ordinary problems that befall all of us. Alienation, misunderstanding, resentments, loneliness, depression, sickness, aging, death are all around us. And at the root of it all the same basic reason—self at the centre and God out there somewhere on the peripheral! As Christians we can so easily be overcome by a feeling of helplessness, a 'what's the use, anyhow' attitude, and disillusionment. The disciples looked around at their world and saw the same things. But walking with Jesus they also saw Him meet the needs of all He met. They observed His patience, His constant and unfailing concern, His ability to set His face towards Jerusalem and yet give each one whom He met His unhurried attention! And they saw Him pray. They were wise enough to see that there was a connection between prayer and giving of ourselves to others.

And so we read in Luke 11 at the first verse, "He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray . . ." And right there and then, He taught them a simple pattern to follow which we use to this day.

Prayer presupposes need, and a deep, sincere desire to possess the things we pray for. Such desire is indispensable to true prayer. God does not answer prayer when the heart is not involved! Jesus indelibly imprinted upon His disciples' hearts the need for prayer to God the Father before we undertake any work for Him here on earth. When they looked at the needs and their slim resources, Jesus always told them to pray first. He gave a practical example of this when faced with feeding a multitude with a few loaves and fishes, or when faced with the equally impossible task of 'going into all the world' to teach and preach and make disciples of all men. Whether the ordinary tasks of the day, or the demands of true discipleship—nothing of lasting worth can be accomplished without prayer.

When we pray we are reminded that God is holy and just, omnipotent and omniscient and omnipresent. I've just looked up the last three words to see how Webster defines them.

Omnipotent—having unlimited authority or influence
Omniscient—having infinite awareness, understanding and insight
Omnipresent—present in all places at all times

Do you see now why Jesus again and again turned to His father in prayer? He needed to turn to the source of strength and truth and light and power to be restored and replenished and refreshed. His praying was not reserved for emergencies, as a last alternative when all else had failed, or when 'he had time', but it was a continuous pattern of coming to the Father, and going out to serve. It was part of His daily life and activity.

You and I have developed habits and routines that make our life easier. We usually shop weekly, wash regularly, clean the house on certain days and more thoroughly at certain seasons. And yet so many of us have never taken the time to develop regular spiritual habits and routines that would enable us to live our lives on a more even keel.

As May progresses the days become longer, our weekends are spent at cottages or in the garden or on the golf course. We all look forward to our vacation not just from work but from the many activities that keep us busy from September to mid-June. Is there a better time to put some order into your spiritual life? Time to pray and meditate upon the wonders of the God who loves us, the Son who died for us, the Spirit who lives in us; time to hear Him respond to us in His word—these will add depth and breadth to the summer break. Corrie Ten Boom once said:

"Look around and be oppressed.
Look within and be depressed.
Look above—and be at rest." ●

NEWS

Bible sales are soaring at religious bookstores

(CCP)—Disillusioned with popular religious literature, more and more people are turning to scriptural materials for guidance in their faith. Biblical commentaries, dictionaries and study guides, as well as numerous new editions of the Bible, are selling well in religious book stores across the country.

"The market for this type of book has grown so much that we're now bringing them in by the hundreds," says Merv McKinney, manager of one of three Evangelical Press (EP) Book Stores in Toronto. "Whereas five years ago people bought evangelical paperbacks, they're now spending $16 and $17 on a concordance of the Bible."

"Bibles are selling like hot cakes," affirms Alun Hughes, general manager of Canec Publishing and Supply House, which distributes to religious book stores across the country.

The Bible revival may result from poor economic conditions, high unemployment, or just plain disgust with the range of paperbacks displayed everywhere from hotel lobbies to cigar store news stands. Whatever the cause, people are searching for a more positive aspect to living.

250,000 Invitations sent out for the "Kirchentag" in the FRG

Fulda, FRG (EPS)—Some 250,000 brochures inviting people to the 18th German Evangelical Church Kirchentag have been sent to the parishes. The meetings will take place from 13-17 June in Nuremberg and will be based on the theme "Called to Hope". This mass rally of German Protestantism will feature worship, round table discussion, lectures from eminent theologians, Bible studies and various workshops which will allow the thousands of participants to become familiar with the theme. One of the attractions is again this year the "market of possibilities" where 440 groups coming from the churches and from the various sectors of society share with all the participants concrete ways of putting their hope into practice.

People are being disinherited from food system

Edmonton (CCP)—Canadians don't take their "daily bread" seriously enough, the Christian Farmers Federation (CFF) was told recently.

As a result, Canadians have the resources but lack the political will to help feed everyone in the world, said David MacDonald, Progressive Conservative Member of Parliament for Egmont, P.E.I.

Mr. MacDonald, a United Church minister, addressed about 65 people attending a convention in Edmonton of Western Canadian CFF members headed by Jim Visser as president.

"The problem of hunger is at its basis a moral one," the politician-clergyman said. "Are we willing to let each and every human being have their daily bread?"

Mr. MacDonald said world hunger arises from attitudes to global food distribution—attitudes shaped by 20th century trends.

"What we are seeing in the 20th century is a situation in which people are being increasingly disinherited from the food system . . . People not only lack a sense of how food is produced but also of how it is prepared. Fifty percent of meals in the United States are now consumed outside the home," he said.

This situation, Mr. MacDonald suggested, has resulted in people's failure to take seriously enough their "daily bread."

The CFF should examine three concerns, he added. They are a loss of food self-sufficiency in some regions of Canada; the fact that competition for land is being lost by agriculture; and that a consumer-producer split results in each side blaming the other for food problems—a situation in which both sides lose.

Asian Missionary Support Fund

(CCAN)—The sharing of personnel within the region has been one of the major concerns of the Christian Conference of Asia. Recognizing that the church exists for mission, the CCA has called upon the churches in Asia to be together involved in mission; it has urged churches to receive and send missionaries.

Out of this concern the Asian Missionary Support Fund came into being. Its role has been to serve as a liaison between churches sending and receiving missionaries. As of 1978, it has facilitated the movement of thirty-one missionaries involving twenty-eight sending and forty-one receiving churches. Missionaries have served in various forms of Christian ministry: establishing an art centre, exploring and experimenting with indigenous art forms and music for communicating the Gospel, helping beneficiaries in development programmes, teaching in church-related schools and taking part in the social and evangelistic programmes of host churches. Currently there are three missionaries from the Philippines, Japan and Malaysia, serving in Nepal, India and Australia respectively.

wms highlights

Saskatoon Presbyterial W.M.S.

"Lo, Children are a Heritage of the Lord" (Psalms 127:3), was the theme for the annual meeting presided over by Mrs. G. Ward at Goforth Church.

The guest speaker was Miss Sharon Wiseman, Consultant in Learning Disabilities with the Public Board of Education. Sharon spoke of the problems that face children, many of which she encounters in her daily work. She stated that a child is a gift, not a possession. We must give them love and understanding and should be encouraging a Family Life programme. In our Stewardship we can do many things: provide noon lunches, after school care, help a young mother by offering to baby-sit or just to visit with her and listen to her concerns and offer advice or reassurance. Sharon used many scripture texts to point out to us that our direction in this, the year of the child, is given to us in His written Word.

In an inspiring closing message Mrs. Alice Goodall said, "the year of the child has caused us to take a long look at these precious gifts of God. As Christians especially we have to protect these little ones".

Edmonton—Peace River Presbyterial

The Edmonton—Peace River Presbyterial held its Annual Meeting at First Church, Edmonton. The theme was, "Great is Thy Faithfulness". Out of town members were from Chauvin, Devon and Fort St. John, B.C. Miss Isabel Taylor, a retired missionary, and Miss Lois Snider, our new Area Educational Consultant, attended. Lois sang a solo.

Mrs. Margaret Wallace presided over the meeting. The subject of Mrs. Millie Freeman's Opening Devotions was 'faith'. "Faith is action—by itself it is nothing" she said.

Our Treasurer warned us that even though we had exceeded our objective last year, a 10 T increase is needed for this year. Mrs. M. Johnston complimented the Peace River country churches on their thriving youth and children's work.

The highlight of the afternoon session was Mrs. F. M. Davies' inspiring presentation of the history of Burch Church in Fort St. John. She was assisted by former church workers, Mr. and Mrs. Harvey Freeman, and some of our members. We learned that Fort St. John was discovered by Alexander MacKenzie in 1793, and it became a trading post. The Presbyterian Church had its beginnings in 1919.

Thunder Bay—Superior Presbyterial—Sixty-Fifth Annual Meeting

Scripture Theme—Proverbs 22: Vs. 6—"TRAIN UP A CHILD IN THE WAY !HE SHOULD GO, AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT," was the theme of the 65th Annual Meeting of the Superior Presbyterial. Mrs. W. D. Murray presided over the meetings held at First

Church, Thunder Bay.

Guest Speakers for the evening session were all people who are active in work with Children, Young People and Senior Citizens: Mrs. Margaret McCutcheon of the City Social Services, who spoke on the many facets of her very demanding work, Mrs. Karen Reinakka, who is in charge of the Satellite Class at Grey Park School—a class for Children, who are either Mentally or Physically Handicapped, and Mr. Douglas Hunter, who is a coordinator at the Browndale Schools—Schools which have Young People, who, in some cases are disturbed because of Family breakdowns and other reasons. There seems no limit to the amount of work done by these many services under the umbrella of City Social Services.

The Mission of the Church is to help, and there are so many ways where individuals can help—where there is no special training needed—even so small a thing as helping a handicapped person to "tie their shoe laces" can be a great help to that person.

West Toronto Presbyterial

The annual meeting of West Toronto Presbyterial was held at Runnymede Church with the president, Mrs. G. Bartley, in the chair. Mrs. K. McMillan in speaking of the work of the Bible Society said that the first thing a new Christian wants is a Bible. Missionaries ask why the number of Bibles must be rationed. The Bible Society aims to provide people with the Scriptures at a price they can afford to pay. People in many lands live on pitifully small sums—some on less than $100. a year. Hence the price to them must be subsidized. Where missionaries are no longer allowed, the Bible is a paper missionary. In many places it is desperately hard to be a Christian and the demand for Bibles is very strong. This is one of the greatest opportunities in the church's history.

In the evening Miss Brenda Moncrief spoke in connection with the International Year of the Child. She had appealing slides of children and spoke of the qualities of childhood needed by adults. How do congregations fulfil the promises of support to parents given at baptisms? Children have a right to be a valued part of the congregation. We have a responsibility to share our faith with them and they have gifts to share with us.

Waterloo Wellington Presbyterial

"Now is the time to put the Christian faith into action in our own neighbourhood. To befriend personally, the young mother far from home, and the young person into drugs." Mrs. J. D. Cleghorn spoke these challenging words in addressing the annual meeting of Waterloo Wellington Presbyterial. "Loneliness is the root cause of many of the problems of our day."

She spoke on three different phases:

Times have changed from what it was years ago; this is the first day in the rest of your life; more active participation in missions.

Mrs. May Noble of Palmerston presided for the meeting which was held in Knox Presbyterian church, Guelph, with about one hundred in attendance. Morning devotions were conducted by Mrs. R. McMurray of Palmerston.

Montreal Presbyterial

"We are one in the Spirit"—"We are One in the Lord". was the theme of the 65th Annual Meeting of the Montreal Presbyterial, W.M.S., held in Knox Crescent and Kensington Church.

The meeting was co-chaired by Mrs. N. Horne and Miss D. Blaise. A brief but interesting history of the host church was given by the Minister, the Reverend D. G. Neil and Dr. J. S. McBride led us in worship.

Our guest speaker, Mrs. Kathleen Hummelen's morning presentation included a film on China, and the use of the Study—"Contemporary China". At the afternoon session, Mrs. Hummelen discussed her work as Glad Tidings' Editor and outlined suggestions on how to use the magazine as a study resource.

It was a pleasure to welcome Mr. Mel Faucette and the Youth Choir from St. Matthews church, to sing for our gathering. Their attendance served to inspire us to greater efforts to attract more youth into our congregations.

Vancouver Island Presbyterial

The 65th Annual Meeting of the Vancouver Island Presbyterial was held in Trinity Church, Victoria in February. Mrs. B. E. Watson, president, welcomes delegates from Port Alberni, Nanaimo, Sooke and Victoria.

The Theme of the meeting was "Everlasting Faith" and a colourful cover for the Reports was designed by Miss Fanny Tse on this theme.

Rev. G. Smith of Trinity Church gave the Devotions on the theme. The Reports were presented in the form of a Law Court with judge, lawyers, witnesses and jury. All the W.M.S. members and their work were being tried and at the completion of the trial the judge sentenced all to prayerful concern for their stewardship in 1979.

The special speaker was Mrs. E. Lum, Victoria who gave an interesting account of her recent trip to China. Mr. Lum showed an excellent film on China, which he obtained from the Chinese Consulate.

Brampton Presbyterial

The Brampton Presbyterial 13th Annual Meeting was held in Nashville Presbyterian Church in February. The Theme for the day was "Christian Hope".

The highlight of the morning Session was the speaker, Rev. James Sutherland, who had spent many years in Taiwan. Rev. Sutherland stated "that the people in Taiwan want our people in the Presbyterian Church to be 'with' them, not 'for' them".

The Reports were presented in Groups and a lot of information for the future was obtained. Mrs. Karen Timbers, Area Consultant, conducted a True and False contest about her work and stressed the fact that her services were available anytime she was needed.

Mrs. W. Young of Orangeville, the newly elected President, took the closing worship.

Regina Presbyterial

The 64th Annual Meeting was held in February in First Church, Regina, with delegates attending from Kipling, Indian Head and Regina. Mrs. Betty Wood, President welcomed all using our Theme "Arise, Go Forth and Conquer" (St.Matt.18:19). Mrs. W. Donovan, Kipling conducted devotions and Miss Barbara Woodruff, Winnipeg conducted a Bible Study. A Memorial Service was observed. The Annual Reports were reviewed. Mrs. Mae Morris, Regina was named Council Delegate and Miss M. Paterson, Regina named Synodical Delegate. A June Rally is planned for Yorkton, Saskatchewan.

The Rev. James Evans conducted a Communion Service and installed the new slate of officers for 1979.

Macleod Presbyterial

"Listen to the Heartbeats" was the theme of the day when women of Macleod Presbyterial met in Lethbridge in February, with President, Mrs. Lillian McArthur in the chair.

In the opening worship the members were reminded to listen to the heartbeats of the lonely, the sorrowing, the angry, the depressed, among others; and finally the heartbeat of the love of Christ working through themselves to others.

Members listened to the heartbeats of

the Presbyterial through the business of the day and discussion of the annual reports for 1978, to the heartbeats of Synodical with the assistance of the Synodical President, Mrs. Marion Johnston of Edmonton and Miss Lois Snider, Area Education Consultant. And they listened to the heartbeats of the Women's Missionary Society of the Presbyterian Church in Canada through a presentation of some of the work of the Church in Canada and abroad. Each group had made a poster depicting one facet of the work and spoke to their poster through skits, T.V. interviews and tape recordings.

Kamloops Presbyterial

St. Andrew's Church, Penticton, B.C. was the setting for the 63rd Annual Meeting of the Kamloops Presbyterial. Delegates were present from as far north as Kamloops.

Mrs. J. McCulloch, Presbyterial President presided over the days' sessions.

Mrs. W. R. Bell, Synodical President was guest speaker and spoke on "Citizenship". "We value our Canadian Citizenship," she said, "Should we not value our Christian Citizenship?" We can be proud to belong to our Christian Missionary Organization. Citizenship entails duties such as the use of personal talents, for God is not concerned with what we have, but how we use them.

Following dinner, an evening session enabled the showing of film strips. One was on "Christian in China" and another on "Christian Literature", with its uses in mission fields.

Members returned home with a deeper meaning of the "Theme", "Be ye doers of the Word, and not hearers only".

Hamilton Presbyterial

The 64th Annual Meeting of Hamilton Presbyterial was held in February at St. John Church, Hamilton. The theme "Praise" was presented in the worship service and pursued in Bible study groups. At intervals throughout the day four great hymns of praise were introduced with a brief story and sung by the congregation. Our speaker, Mrs. W. E. (Mabel) McCutcheon, challenged us to be about "The King's Business". We must be industrious, efficient, enterprising and take initiative in the full time business of our mission to win "The World for Christ". The Women's Missionary Society is acknowledged to the best informed about our church's mission she told us and added "Thank God we can still do more in Mission."

Ottawa Area C.G.I.T. Conference

This weekend conference started Friday night at 7:00 p.m. with registrations, singsong and games. This is quite an accomplishment when there are about 220 attending!

Saturday morning included a two-hour discussion and workshop related to the theme. Some groups made posters or collages, discussed the story of the "fuzzies" and how they could let their light shine in the darkness. Some of the older groups saw a movie related to the theme and had a lively discussion.

Brown Bag Lunch—then a scavenger hunt. In the afternoon the girls had a choice of 2 interest groups. The choices were—skin and beauty care, crafts, games, basic disco dancing, music, dating, skating. There was some free time and then time to change into our middies for our banquet supper. The usual toasts were made and responded to.

Sunday morning was a uniformed church service. The service was based on our theme. It was very thrilling to see 220 girls and leaders form a circle around the circumference of this large church to sing taps and close our weekend together.

Nigeria is the most highly populated country in Africa, facing all the problems associated with rapid development. Port Harcourt is its second largest port and is an oil refinery centre. The Port Harcourt Project, sponsored by the Port Harcourt Christian Council, is an ecumenical venture in which The Presbyterian Church in Canada gives financial assistance through the Presbyterian Church in Nigeria. As part of the Project's program, it sponsors the Four Seas—a Christian Council Communicare Centre. The need for such a social centre is great in this densely populated area, and a play centre or Toddlers' Club was opened for children of widows and poor families so that as parents went to work there would be a safe place to leave their children. Three additional assistant social workers have been employed recently, and the teaching staff is kept very busy. There is also a child care advice centre. The Youth Centre has interest clubs, games, and groups where drama, debating and singing are encouraged. The Sunday Schools are lively, with space for Christian education well used.

International Year of the Child 1979

In Remembrance

Mrs. Fred (Mildred) Douglas
Belleville, Ontario

Mrs. H. Gaud
Mrs. Millie Shaw
St. Andrew's, Bowmanville

Mrs. Oliver Hunter
Norval Pres., Brampton, Ont.

Mrs. A. (Willa) McDonald
First Pres., Collingwood, Ont.

Mrs. Donald J. MacLeod
St. Columba WMS, Dalkeith, Ont.

Mrs. Jessie MacConnell
Swinton Park Pres., Dundalk, Ont.

Miss Bessie Drimmie
Mrs. Annie MacDonald
Durham Pres., Durham, Ont.

Mrs. Ethel M. Knechtel
Knox, Goderich, Ont.

Mrs. J. Wilbert Hewitson
Knox Church, Guelph, Ont.

Mrs. Beulah Shaver
St. Matthew's, Ingleside, Ont.

Mrs. Doris McLeod
St. Andrew's, Islington

Miss Beatrice Worthington
St. Andrew's, King, Ont. and
Geneva Inter-Church Group, Toronto

Mrs. Isabel Davis
St. Andrew's, Kingston, Ont.

Mrs. Mary Smith
St. Andrew's Lindsay, Ont.

Mrs. Naomi Jane Mann
St. Andrew's, Montreal, Que.

Miss Rhoda Young
Orillia Pres. WMS, Orillia, Ont.

Ms. Dorothy Nichol
Westminster Aux., Paisley, Ont.

Mrs. Frank Inksater
Paris Pres. WMS, Paris, Ont.

Mrs. Harry (Fanny) Boyes
St. Andrew's, Pickering, Ont.

Mrs. Warren Mahaffey
Mrs. D. J. Higgon
First Pres. Church, Port Colborne

Mrs. Margaret Gibson
Richmond Pres., Richmond, B.C.

Mrs. Ross (Marjorie) Downey
St. Andrew's Pres., Saskatoon

Mrs. Florence Hoelscher
First Pres., Seaforth, Ont.

Mrs. Roy McKee
Knox Pres., Teeswater, Ont.

Mrs. J. C. M. MacBeth
Bonar-Parkdale, Toronto, Ont.

Miss Constance Brandon
St. Andrew's, Victoria, B.C.

Mrs. Robert Bennie
First Pres., St. Davids, Ont.

Mrs. Lottie Urhig
St. Paul's, Wiarton, Ont.

HONORARY MEMBERSHIPS—1978

Allan, Mrs. Margaret
Havelock, Ont.

Anderson, Mrs. William
Howick, Que.

Anderson, Mrs. William
Listowel, Ont.

Andrews, Mrs. Caroline
Scarborough, Ont.

Augustine, Mrs. Lorne
Port Colborne, Ont.

Bahm, Mrs. Charles
Arnprior, Ont.

Barbour, Mr. James B.
Toronto, Ont.

Bennett, Mrs. Harold
Toronto, Ont.

Benson, Mrs. Harry
West Huntingdon, Que.

Blakely, Mrs. Janet C.
Toronto, Ont.

Boyd, Mrs. Penny
Toronto, Ont.

Brandt, Mrs. Roy
Orillia, Ont.

Brown, May
Toronto, Ont.

Buchanan, Ruby E.
Manotick, Ont.

Burnett, Mr. J. M.
Thornhill, Ont.

Cameron, Miss Marion
Perth, Ont.

Campbell, Mrs. Lorne
Port Colborne, Ont.

Cavanaugh, Mrs. J. A.
Strathroy, Ont.

Cheal, Mrs. Dorothy
Calgary, Alta.

Clark, Mrs. John
Mountain, Ont.

Cleland, Mrs. Frank
Listowel, Ont.

Clement, Mrs. Sarah
Ottawa, Ont.

Clifton, Mrs. Evelyn
Mount Forest, Ont.

Cook, Mrs. Margaret
Spencerville, Ont.

Cook, Miss Marjorie
St. Catharines, Ont.

Cranston, Mrs. Dorothy
Forest, Ont.

Davey, Rhoda
Cobourg, Ont.

Davidson, Elspeth
Stratford, Ont.

Deverell, Mrs. James
Orillia, Ont.

Dodds, Miss Dorothy
Perth, Ont.

Duncan, Mrs. Helen
Almonte, Ont.

Dunwoody, Margaret M.
Winnipeg, Man.

Eccles, Mrs. Frank
Holstein, Ont.

English, Mrs. Barbara
Chippawa, Ont.

Fargey, Mrs. David
West Huntingdon, Que.

Fenwick, Mrs. G. Roy
Toronto, Ont.

Fraser, Mrs. A. D.
Montreal, Que.

Graham, Mrs. William
South Mountain, Ont.

Gunn, Mrs. Allan
Owen Sound, Ont.

Haggerty, Mrs. Barton
West Huntingdon, Que.

Harris, Mrs. Graham
Orillia, Ont.

Harrow, Mrs. Agnes
Atwood, Ont.

Harvey, Mrs. William
Newton, Ont.

Haveron, Mr. John
Perth, Ont.

Henry, Mrs. Grenville
Horning's Mills, Ont.

Hill, Mrs. D. C.
Winnipeg, Man.

Howes, Mrs. Earl
Ashfield, Ont.

Hoyland, Mrs. Mildred
Brockville, Ont.

Jamieson, Mrs. Harvey
Lochwinnoch, Ont.

Johnson, Mrs. Isabel
Ottawa, Ont.

Johnson, Mrs. Wallace
Maple Valley, Ont.

Keith Mrs. Duncan
Teeswater, Ont.

Kirkwood, Mrs. Ruth
Morrisburg, Ont.

Laing, Mrs. John
Burlington, Ont.

Lunn, Mrs. Ruby
Wallacetown, Ont.

Lynn, Miss Margaret
Durham, Ont.

MacDonald, Mr. and Mrs. G. B.
Toronto, Ont.

MacGillivray, Mrs. Rory
Dunvegan, Ont.

MacLellan, Mrs. Mary
Toronto, Ont.

MacLellan, Rev. Dr. W. Lloyd
Morrisburg, Ont.

MacOdrum, Mrs. Frances
Brockville, Ont.

Malloy, Mrs. Barbara
Victoria, B.C.

Marshall, Mrs. Andrew C.
Durham, Ont.

McCallum, Mrs. Mary
Calgary, Alta.

McEwen, Mrs. A. J.
Maxville, Ont.

McIntyre, Miss Mary
Hamilton, Ont.

McNally, Miss Nora
Kincardine, Ont.

McPherson, Miss Muriel
Embro, Ont.

McRae, Mrs. Archie
Smiths Falls, Ont.

Mearns, Mrs. A. I.
Montreal, Que.

Miller, Mrs. Evelyn
Perth, Ont.

Murdoch, Mrs. A. M.
Toronto, Ont.

Nash, Miss Winnifred
Winnipgeg, Man.

Nixon, Mrs. Reta
London, Ont.

Ort, Mrs. Dorothy
Chippawa, Ont.

Ramsay, Miss Margaret
Brantford, Ont.

Raymond, Mrs. Frances
Brockville, Ont.

Reid, Mrs. W. Stanford
Guelph, Ont.

Roe, Mrs. James S.
Toronto, Ont.

Roy, Miss Agnes
Toronto, Ont.

Royal, Mrs. G. L.
Goderich, Ont.

Russell, Miss Violet
Stratford, Ont.

Sarles, Mrs. Mac
West Huntingdon, Que.

Scott, Mrs. Janet G.
Staffa, Ont.

Simzer, Mrs. Arnold
Mountain, Ont.

Steel, Mrs. Charles
Belmore, Ont.

Taylor, Miss Ethel A.
Brantford, Ont.

Thompson, Mrs. Harold
West Huntingdon, Que.

Thorburn, Mrs. Grace
Brantford, Ont.

Tisdale, Mrs. Marjorie
Brampton, Ont.

Trotter, Mrs. Margaret E.
Toronto, Ont.

Walker, Mrs. Jane
Willowdale, Ont.

Webber, Miss Doris
Wallaceburg, Ont.

Wilkie, Miss Margaret
Toronto, Ont.

Wilkinson, Mrs. Edith
Forest, Ont.

Woods, Elizabeth
Toronto, Ont.

Workman, Mrs. Albert
Mountain, Ont.

Young, Mrs. Elsie
Vancouver, B.C.

BWM NEWS

CALDWELL, Miss Georgine (Taiwan)—completing Ph.D studies in New York. Will return to Taiwan in June.

KNOTT, Eleanor (India)—Arrived in Canada for three-month furlough in mid-April.

McINTOSH, Rev. Jack and Mrs. Beth (Japan)—Arrive on one year furlough in June.

McMULLEN, Mr. Clarence and Mrs. Kathy (India)—Arrive on one year furlough in June.

POOLER, Miss Patricia (Nepal)—Arrives on one year furlough in July.

WALLACE, Rev. Ron and Mrs. Sue (Japan)—Arrive on three-month furlough in June.

WHITEFIELD, Mr. Jim and Mrs. Cass (Nigeria)—Returned to Canada in March due to illness.

WILLSON, Mr. Dale and Mrs. Carol (Nigeria)—Returned to Canada in March because of illness in the family.

WILTON, Miss Lillian (Afghanistan)—Terminated service and returned to Canada in March.

new challenge ~ new age ~ new image ~

JUNE/JULY 1979

GLAD TIDINGS

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CONTRIBUTORS

Appreciation to Miss M. Whale and Mrs. M. Johnston for their assistance in reporting on Council, and to the Bible Study groups for contributions which are boxed.

Editor for this issue—M. Nutt

GLAD TIDINGS

JUNE-JULY 1979

VOLUME 55 NUMBER 6

KATHLEEN HUMMELEN
EDITOR

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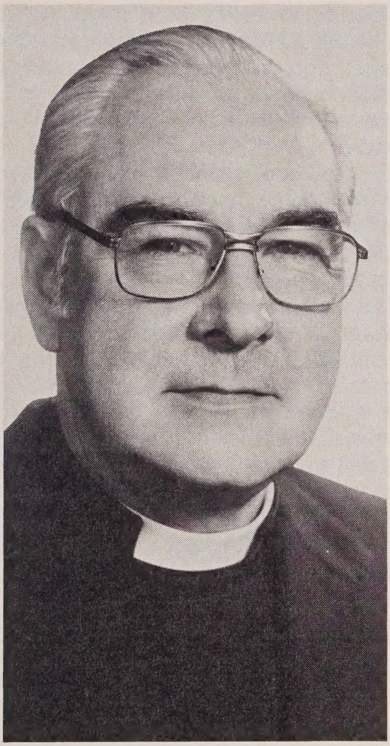


Jesse Bigelow
Moderator of
104th General
Assembly

new image
new challenge
new age

In considering "New Image, New Challenge, New Age", the theme of the Council of the Women's Missionary Society for this year, I am taking the liberty of adding to the centuries of Christian reflection on the text: "Behold, I make all things new" (Rev. 21:5) on which the theme is based.

Set in the world the Church is in constant action and interaction with its environment. It adapts itself as best it can to changing conditions, learning to speak with new accents to meet the changing needs of people. This process of learning and teaching will continue as long as the church exists as a body in time.

Every age has been aware of change and dislocation of old ways, perhaps more in ours than in any which preceded it. Despite the tensions which change creates, the church does learn and adapts to what appear to be new purposes of God revealed in the movement of history. It is generally agreed that the problems which confront the church today are more acute and more extensive than at any previous time in history. The reason for this is that the church has finally become what Christ intended it to be, a world-wide church, existing in almost every country in the world.

What affects one church affects all the rest, and so there is a lengthy list of interlocking problems and challenges. In this circumstance the future of the church appears to depend on its ability to hear the voice of God speaking among the confused voices of the age, and on its willingness to find the way of obedience and response.

WHERE ARE WE NOW?

The unprecedented movement of events in Christian mission during World War II and in the years since has compelled the Christian churches throughout the world, to examine and assess the future of Christian Missions.

During this period the largest field of all, China, was closed to mission activity; and because of a tide of nationalism in India, Africa and other areas new situations developed. All of these changes have posed new problems for mission as a whole, and for individual missionaries.

Prior to this world upheaval in mission a young person who felt called to overseas mission service had a basic idea of what was involved in the mission task. The task was to be an evangelist, teacher, doctor or nurse.

In the changed situation a modern missionary may wonder what it means to be a missionary. Much of the pioneer work seems to be done. Social upheaveal and political unrest cast the role in a new light. No longer is the church to which the missionary is sent found to be a simple copy of the home sending church.

In spite of, or perhaps because of this new situation we are reminded that the missionary task is far from complete. People in the millions have never heard the Gospel. The call to missionary endeavour increases not only 'overseas' but in our home lands where there is a rising tide of unbelief.

Even as contemporary missions face a new situation it has to be borne in mind that certain essential qualities in the worker and in the nature of the work remain the same.

The pioneer spirit is still a prerequisite. Pioneer work has been done but the spirit of courage and resourcefulness of the pioneer is still a must for today's missionary. The modern missionary has still to cross the physical barrier of distance. He or she has still to accept separation from loved ones. He or she has still often enough to live under conditions of hardship and frequent danger. They have still to scale the dividing wall of language and strange customs.

The Christian missionary has still to cross the frontier of a religious difference. "Every people has a religion." There are no unoccupied areas in the spiritual geography of the world. Even among people who are as yet illiterate, religion is closely linked to life. But it is among this group that in the past some of the most spectacular victories of the Christian faith have been won. While we live in a gadget and aspirin society we do well to remember that half of the people in the world still live in what we refer to as a primitive way.

Accomplishments of Modern Mission

We should always remember that in every area Modern Mission enters the changing world with impressive accomplishments and resources.

The Gospel of Jesus Christ, has been widely communicated. What is central to Christian mission has been given its rightful priority. Associated with this task has gone language study, translation, bible distribution and the beginnings of Christian literature.

In carrying out its humanitarian work the first missions established an infinite number of hospitals, schools, and colleges: a large institutional structure. It is from these institutions that much of today's mission must radiate. They are Christianity's outposts that ring the world. They are accepted gladly in the life of their societies: and as I said a moment ago they provide good public relations for the continuation of mission work in some areas today.

The third area of accomplishment is in the transplanted church to be found in all the major regions of the earth. We take for granted the existence today of the World Church. But we must not forget how recent an attainment it is. The World Church, the accomplishment of past missionary effort is indeed, the great new fact of our day. It has finally become what Christ intended it to be.

The Younger Churches

In this world church the younger churches, the fruit of modern missions, require special consideration. They have moved from dependency (almost total) on the sending churches, to a valid role as partners. In some regions they report phenomenal growth! In others the increase in numbers is gradual, almost static.

In the main the Christians in the younger churches are very much a minority in their homelands. While minorities can be militant and well disciplined it does not follow automatically that all the Christians are dynamic and effective. It is no doubt true that the Christians in the younger churches are, on the whole, more faithful in their allegiance to the church than their brethren in the older churches; but every kind and temperature of Christian that is found here at home is to be found in every younger church. Coupled also with the small numbers the younger churches are handicapped by a lack of ordained leadership.

Some churches have faced the problem of ignorance among those who have come into the membership of the church from among "the forgotten people of their society". It is a problem to instruct adult Christians when a high percentage are illiterate. The younger churches are deeply influenced by the environment which has never been in any degree Christianized. The pull of the old is very strong.

Further, and this may come as a surprise to some, but the younger churches, according to competent authority are very often self-centred.

This was fostered during the years when great emphasis was placed on self-government and self-support: the idea being that when self-sustaining status was reached it would not be necessary longer to have western guidance or assistance. As a result of this kind of thinking there was turning inward development which can militate against outreach.

WHERE DO WE GO FROM HERE?

I believe the **challenge** is to seek to **discover anew the meaning of mission for the church for our time.** In a limited sense it has been thought of as an option of the church, one activity in which the church is engaged, but something other than the church itself. Many may think that mission involves a task for a missionary society, or a few special people who travel to distant or strange places, or other people who want to work in other than the ordinary situation.

Surely this is to misunderstand the nature of the church's mission. (Misconception of church's mission!!)

Mission is not a special function of a part of the church. It is the whole church in action. It is the body of Christ expressing Christ's concern for the whole world. It is God's people seeking to make all people members of the people of God. Mission is the function for which the church exists. Mission is necessary to the church's life. As Emil Brunner has said: "The church exists by mission as fire exists by burning". The church was called into being to serve the world, and when she repudiates her mission the church ceases to be the church. Our challenge is threefold.

The challenge is to discover anew the meaning of mission. The challenge is to heed the call to carry forward in mission for Christ in our time. We need to recover the Christian sense of urgency.

In 2 Peter 3:11 (a passage with the same emphasis as Rev. 21) we catch the note of urgency "Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live. (11) . . . But we have his promise, and look forward to new heavens and a new earth, the home of justice."(13)

What Sort of People Ought We to Be? (In this new age, facing this new challenge.)

What should be the new image, the Christian style of life?

(1) The first element of the new image is **affirmation of life.** Affirmation of life means to enter fully into everything that a person, with God's help, can become! It depends on being, rather than on doing: on what one is, rather than on what one accomplishes.

I have found bedridden people who affirm life in a wonderful way. They are interested in many things, open to new ideas, giving themselves to whoever is with them; they are living proof that limitation of action does not prevent affirmation.

Someone always raises the question, how can one talk about affirmation of life in a world such as the present one—with the bomb, the world population explosion, communism and all sorts of dire possibilities?

For the Christian, has there ever been a better time to affirm life than the present moment? Was it ever more needed? To create a new image I suggest affirmation of life as being of paramount importance.

(2) The second element of the new image (life style) is **awareness.** Awareness implies "sensitivity" especially.

As revealed in Jesus Christ awareness incorporates a wide knowledge and understanding of people, events, the world and oneself.

To be sure, it takes hard work to learn about the world.

Sensitivity to persons is difficult in a culture which depersonalizes everyone.

But God gives the quality of awareness to those who obediently seek it. For awareness is to be able to see things in the perspective of God's purpose for the world. In our Christian style of life awareness is also an element of paramount importance.

(3) A third element of the new life style is **responsibility.** A characteristic of the mature person is responsibility to God for the world in which one lives.

This is Christ's example: his life never moved away from, or out of the world, until finally he hung at the very centre of history.

To be conformed to Him, to present a new image, is to travel in the same direction, following in His steps.

Full maturity comes for the person then who responds "to the needs, expressed or unexpressed" of other human beings; who obeys God's call in living in love with concern for justice.

God has revealed to us that he will use whatever we give to him. To give our all into God's hands for his purposes is to be responsible. Responsibility is a paramount element of the new image. (life style).

(4) The fourth element of the new image, the new style of Christian life is **discipline.**

Many people dislike the connotations of the word discipline. Why? For the word means "to learn", and it is derived from the word which means "to train" or "to teach".

A mature believer is disciplined secretly.

Discipline is the procedure by which one learns, by which one is taught, or by which one trains oneself. It is impossible to overemphasize the need for discipline. Without it one's potentialities can not be realized.

Jesus took discipline for granted and went out of his way to insist on secrecy. His own discipline was so secret that it had to be deduced from its results.

Christ leaves each of us free to develop an individual discipline. In the most private areas of our life as we work at our discipline Jesus is willing and able to help.

We are thus brought into a closer relationship with God and are prepared for fellowship with others.

Conforming to Christ in an affirmation of life, possessed of a heightened awareness, accepting mature responsibility, and striving for mature discipline: thus we are created under God in a new image, facing a new challenge in mission, and convinced of God's promise we look forward to His ever unfolding new age. Behold, I make all things new!

Meditation of a Housewife

Plea:	Dear God, how many times I fail to find the energy to do what I should, How many times I am irritated How little I have done to honour you this day!
Answer John: 3 16, 17	For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. For God did not send his Son to be its judge but to be its Saviour.
Plea:	The burden I am carrying is too heavy!
Answer: Matt. 11: 28, 29	Jesus said: "Come unto me all you that are carrying heavy loads, and I will give you rest".
Plea:	My knowledge is so limited!
Answer: John 14:6	Jesus said: "I am the way, the truth and the life; no one goes to the Father except by me".
Plea:	I am confused Lord—I do not know where to go—there seems no right road to take!
Answer: John 8:12	Jesus said: "I am the light of the world. Whoever follows me will have the light of life and will never walk in darkness".
Plea:	Lord, I am afraid to go forward alone. There are so many dangers along the way!
Answer: Matt. 28:20	Jesus said: "I will be with you always, even unto the end of the age".

new challenge ~ new age ~ new image ~

council '79 observations

by a Biased Observer

If the 1979 Annual Council Meeting was interpreted by music, it would be such as the quiet searching music of Bach—Jesu Joy of Man's Desiring, Chopin music, describing his passionate love for a cause, reach a culmination in Handel's 'Halleluiah' Chorus—and softly, confidently returns to Bach: Sheep may safely graze; or in color "Presbyterian blue", a dazzling active orange, a victorious green of freshness and "going" and finally a comfortable enduring blue.

With stimuli provided by the Moderator of the 104th General Assembly, Dr. Jesse Bigelow, Mrs. Frances Nugent who led worship and prepared the Bible Study outline and by each other, the delegates and visitors took a good look at themselves, at the challenge of this day, and cast their minds and their commitment into the future.

There was acute realization that the W.M.S. has a job to do—for the Church as a whole and for the communities of this land. There was enthusiasm for the missionary task being done in Canada and abroad. There was concern for the future mixed with apprehension over the enormity of the task in mission and our capability to rise to it. In this setting, they set themselves to look at their responsibility under the theme 'New Image, New Challenge, New Age'.

With the nudging of Frances Nugent and the affirmation of the Scriptures, it was possible to examine the image each had of herself and recognize that self depreciation is a barrier to creativity and contradicts the salt and light image Jesus gave us.

The task was seen to be: to live by the standards, the example, the promises Jesus gave. The opposition was examined: the succuming of Western World society, to greed, materialism, to busyness, indifference, wastefulness, hopelessness, injustice; to demand "our rights' regardless of our neighbour's welfare. The effect of these upon the home, the church, the community, Canada, the world, was discussed as the women sought to renew their commitment to be Christ's disciples.

To do the work of the W.M.S. (W.D.) you come down frequently from the ivory tower and apply your personal resolutions to practical matters. Mission Study is the basic programme of the Society. It is often the subject of discussion pro and con, on content and method of presentation. This year Council looked at 1979/80 study with a seeming good heart. It is on 'human rights', an essential study for Christians in these days. The alternate is also pertinent to our time: Middle East Mosaic—Peace, Justice and Reconciliation. If there were questions about 'human rights' being as over-threshed straw—and about our own personal rights in a multi-cultural society about where "our own work" fitted in they were set aside and the study was examined. The women appreciated the dimensions of such a study and dipped into it as much as time allowed, identifying violations of not only human rights but human dignity. Accustomed as we are to revelations of the abuses, the terror, the inhumanity inflicted by the powerful on the powerless in many parts of the world, it was shocking to identify violations that we ourselves can and are making in our every-day life.

Finances have always been a subject of discussion at Council Meetings. They were this year too and with quick and realistic appreciation that it takes more money simply to maintain the present state of work. In spite of this realization W.M.S. delegates did not back away from a resolve taken two years ago, to finance more Area Educational Resource people, thus reaffirming their belief that education is a necessity for evangelism and for stewardship. So an estimate of over seven hundred thousand dollars was accepted in a effort to keep pace with needs.

If the W.M.S. have a task to do they look for resources to help them. We have mentioned 'study'—'Mission Study'—but Bible Study is used extensively in the Society—and books—a popular place in between sessions was the book display. The W.M.S. members are readers. Many make excellent use of this mission resource.

It was a surprise to some that the Area Educational Resource Persons are so accessible to help all ages and all groups from Synodical to local groups. And they are free!—cost wise that is.

Another means of helping to carry out the W.M.S. commitment is in conferences. The Society has been asking for—and this year wheels were put into motion—for conferences to take place across Canada: conferences in which there would be opportunity for spiritual renewal, for leadership development, for fun—the fun being with one another.

'Joy' is a descriptive word for Council '79. Joy in being with one another, sharing experiences, sharing the Word of God; sharing information on what is happening in mission; meeting with mission staff—old and new, with old friends and new. Of course there is concern—and it is expressed: concern for daughters and sons; for the young people of the community; for children in all parts of the world; for husbands and wives in today's struggle to keep homes together; for the inhumanity in the world; for the Church, that it understand the "New Age" and apply truths Jesus taught to today's situations. These concerns were put in perspective when they went to the Lord's table desirous of serving Him and accepting His body and blood as symbols of how important we are to Him—and how powerful and safe we are walking in His way.

So the delegation returned to the day-by-day task. They are conscious their purpose is not just written in words—to fulfill it they are committed to act. They left the steamy city—the sessions of sitting, to go to work in the strength of shared fun, fellowship, study, information and the constant undergirding of the power given by God through Jesus Christ. We all had experienced the "go" green and the "Halleluiah" chorus and go home in the confidence that in a topsy-turvy world "sheep may safely graze"—and the world can be coloured a soul-satisfying 'blue'.

new challenge ~ new age ~ new image ~

bible study

by Frances Nugent

Introduction

Check a dictionary and find the meanings for these four words that you think best describe the theme.

NEW

IMAGE

CHALLENGE

AGE

"NEW IMAGE"

1. Who are you? Please introduce yourself to the other members of your group.
2. What "image" do you have of yourself? Share your thoughts with your group.

DIVIDE INTO SMALL WORK GROUPS

3. Through research, discover what image the scriptures give of you.

Jeremiah 18:1-6

Ephesians 4:23, 24

Matthew 13:33

II Corinthians 5:17

Matthew 5:13-16

Mark 8:34, 35

4. Think of the change in yeast, salt and light, when used for the purpose for which they are intended.

   How can you become new, in the way yeast, salt and light do?

   How can you lose your life, yet live?

   Express your thoughts in a skit, and share it with the other work groups in your discussion group.

Creed

I believe one should seek Jesus daily
I believe after we experience the love of God we must be prepared to apply it to others
I believe in loving one another we are enabled to accept differences of race, color and social status
I believe that daily prayer for others enriches our own lives and those of others.

"NEW CHALLENGE"

1. The Oxford dictionary gives this definition for the word mission—
   —a person's vocation or divinely appointed work

   Among Christians there are numerous thoughts that would complete the statement, Mission means . . . Complete the sentence in a way that describes your feeling about mission.
   Mission means . . .

BREAK INTO YOUR WORK GROUPS

2. What is the challenge given to you in these passages?

   Luke 19:1-10 Luke 21:1-4 Romans 12:1, 2

3. If you accept the challenge, what will the Lord expect?
   Discuss the expectations found in these passages of scripture:

Micah 6:8
Luke 4:18,19
James 2:14-18
Matthew 22:37-39

Write a creed, or a song to describe the feelings of your work group about what is expected of you, as Christians. Share it with your discussion group.

4. Go back now, to your list of endings for the sentence Mission means . . .
   Do you wish to make any changes or additions? Why or why not?

We believe that there is only one God, the Creator of all races and nationalities, and **we believe** in love and freedom for all mankind and that this love must be shown in acts of concern for all people. This is our creed.

To know the love which leads to that which shows in acts of faith, to be and not to only speak,
To do that others see the love of Christ through me.

"NEW AGE"

1. Jot down 5 words to describe today's world. Share your thoughts together.
2. How can we find a sense of peace and newness in an age like ours?
   BREAK INTO YOUR WORK GROUPS and check these passages.

John 3:16,17
Matthew 11:28,29
John 6:35
John 14:6
John 8:12
Matthew 28:20b

3. Read these passages. What do they say to you that will help you express your faith in the coming days?

Philippians 1:20	Romans 13:8-10
John 13:34-35	Matthew 25:35-40

Sketch a poster or banner, or write a litany, expressing the feelings of your work group about the scripture passages above. Share them in your discussion group.

Love

Tune 490—Little Drops of Water

Let us Love Our Neighbour
Spread it all around
Giving of ourselves, and
Telling what we've found

Jesus is our Teacher
and we the workers are
So let's all love our Neighbour
Those both near and far.

Litany

Come to the party.
  If you accept God's love.
  If you believe in Christ's saving power
Come to the party.
  Come with your burdens, your hunger and thirst,
  Lay aside worry and put on my yoke.
Come to the party.
  Leave darkness for light
  Seek the way, truth and life
  with me. You are never alone
Celebrate at the party.
  Honour Christ as we live,
  Love will answer Law's commands
  See the sign of the disciples
  Hear the King's commendation
At the party.

(In introducing the Bible Study at Council, Mrs. Nugent indicated that the Work Groups would look at the theme as it relates to the individual's spiritual life and growth. The Bible Study was prepared using the Good News Bible).

STAFF:

Children's and Teenage Secretary

Miss Lois Powrie was appointed to the position of Children's and Teenage Secretary, effective May 1, 1979, succeeding Miss Brenda Moncrieff who resigned effective December 31, 1978.

Miss Powrie was born in Toronto and graduated from the Presbyterian Missionary and Deaconess Training School (now Ewart College) in 1956. Miss Powrie served as a deaconess in Victoria Church, Toronto, as Girls' Work Secretary for the Toronto Religious Education Council, as Staff Secretary for the Y.W.C.A., before joining the Staff of the Society in 1961 as a field worker in Christian and Missionary Education. We look forward to the contribution Miss Powrie can make in programming and leadership training in the areas of Teenage and Children's work.

Area Educational Consultants for the West

Miss Lois Snider was appointed to the position of Area Educational Consultant in the Synod/Synodical of Alberta effective January 1979. Miss Snider was born in Ontario. She received her degree in Bachelor of Sacred Music and Bachelor of Religious Education from Ontario Bible College. For a period of time after appointment to the staff Miss Snider worked with Miss Barbara Woodruff and in the office, to secure practical experience in working with the Committees and courts of The Presbyterian Church in Canada.

Miss Ivy Howard was appointed to the position of Area Educational Consultant in the Synod/Synodical of British Columbia effective April 9, 1979. Miss Howard was born in Northern Ireland and received her training for Church Work at St. Colins Missionary College, Scotland and Ewart College in Toronto. She served as a deaconess for the Presbyterian Church in Ireland, as a Director of Christian Education at Glenview Church, Toronto, as a missionary teacher in Taiwan under the Board of World Mission, and again as a deaconess for the Presbyterian Church in Ireland.

Both B.C. and Alberta welcome the appointment of Staff to work in the areas of Christian and mission education.

new challenge - new age - new image -

highlights

THE EDUCATION DEPARTMENT

Mrs. Eileen Parish is chairperson of the Education Committee. She presented the committee's work—indicating the constant effort of its members to provide the society and the Church as a whole with an interpretation of what is happening in Mission and the opportunities for Mission through educational means. The educational resources are Mission studies, Glad Tidings, the Area Educational Consultants, the Book Room, the National Staff. The Council members and visitors saw how the resources have been used and plans for the coming year.

The Committee is composed, besides representatives from Council Executive, of representatives from the Board of Congregational Life and the Board of World Mission. The Committee structure is in the process of change. Replacing the Adult, Youth and Children's Sub-Committees are Core and Task Groups which will continue the oversight of studies—but will be constituted in such a way that they can be flexible.

The Groups will work on a study project to its completion, then a new group will take up the next project. The core group will coordinate the project of each area. The Adult Secretary and Children's and Teenage Secretary will give leadership. This method of dealing with studies is in process but is in the experimental stage.

This year, the International Year of the Child, there has been special emphasis on the children's study. Children have had an opportunity to participate in a creative art contest and a writing contest. Some of the entries to this contest were displayed throughout the Council. The creativity and the understanding of children was appreciated.

The Staff: Mrs. Parish indicated the changes in both the National Staff and the Area Education Consultants. Miss Lois Powrie, an Educational Consultant in the Toronto area, has been appointed National Children's and Teenage Secretary, succeeding Miss Brenda Moncrieff who was moved to the Assembly Clerk's office.

New Consultants have been appointed: Miss Lois Snider to Alberta, Miss Ivy Howard to B.C. Two new graduates of Ewart College: Miss Anja Oostenbrink and Miss Creola Simpson have been appointed but the areas in which they will work have not yet been confirmed.

Rev. William Adamson, Chairman of the Board of Congregational Life spoke of the leadership Area Educational Consultants gave to the Christian Education needs of the whole Church. They operate as field staff in all areas of Christian education. In so doing they carry out field leadership which serves the B.C.L. Mrs. Jean Cassidy, Mrs. Karen Timbers and Miss Lois Snider represented the Area Educational Consultants on a panel which reminded the Council that staff are available within their areas to help. Their priority is leadership training and programme planning. They emphasized that they share in the task; they do not do the work for groups. They would like to be involved in planning earlier than they sometimes are. They would like to work closer with ministers. They see Mission education as a means of sharpening commitment for life's work. Asked how much it costs to have help, it was pointed out—nothing! The expenses are paid by the Society as a whole. They urged that people asking for them be specific in their request, that they know what they want to achieve, what the plan is going to be used for, and that there be an openness to new ideas. They urged that new ideas be given a chance to work—that women not be discouraged if planning or skill training does not bring the desired results immediately. Are there guide lines for A.E. Consultants? The answer: The Education Committee has worked on guide lines and is encouraging areas to set up support groups.

Are there guides for family worship? There is a newly revised Presbyterian Home Study Missionary Course (@ $1.00 single copy) available through the W.M.S. Bookroom or Presbyterian Publications. The Family Life Bulletin is available through the Board of Congregational Life.

Concern was expressed in this discussion over curriculum—there was a wish for more emphasis for younger groups on the Christian faith. The Educational Consultants can help with choice of curriculum and advise regarding resources.

The Editor of the Glad Tidings, Mrs. Kathleen Hummelen, gave credit to promotion done at the local level for new subscriptions and for circulation remaining approximately the same despite an increase in the subscription rate. She said they were working at the problem of the magazine being on schedule and with the post office. Each month the magazine's publishing is closer to the schedule.

Mrs. McBride, Chairperson of the Book Room Sub-Committee spoke of factors affecting the distribution of books. The postal costs continue to increase. The suppliers want larger orders before giving discounts. The price of books is rising frequently. The publishers are slow in filling orders. Literature displays are in greater demand. It all adds up to a great deal of frustration for Mrs. MacDougall who tries to keep the members of the Society supplied with their requests.

The Book Room Committee is working on suggestions to reduce the book room stock: not to fill special orders—and to limit the number of displays sent out.

It has been a practice in some presbyterials, when there was a change of literature secretary, to send the book display back to Don Mills and have the new secretary ask for one to be returned. It was agreed that this practice is costing postage and time, and that all that is necessary is for the retiring secretary to send an inventory of the books on hand and for the new secretary to take on the display.

INTRODUCTION TO HUMAN RIGHTS

Human Rights is the subject of the 1979/80 Mission Study. The alternate is Middle East Mosaic.

The Human Rights study is in the process of preparation by task groups. Mrs. Kathleen Hummelen in her capacity as Adult Secretary gave a glimpse of the meaning of the study theme. A film—"As We Sow", a compilation of several Man Alive T.V. programmes on Human Rights, gave opportunity to see violations of the rights of people by repressive governments, of racist discrimination, violations against individuals by attitudes of society.

The women discussed the meaning of Human Rights: who the "humans" are and what are their "rights". Everybody in the world should have the right to live, to have freedom of speech, freedom of choice, equal standards, freedom of religion. The study will indicate the different interpretation of human rights by the Western World, the Communist World, the Third World. It will indicate the results of interaction among the Worlds on our lives, on the lives of all the world's peoples.

It will invite us to interpret human rights in the light of God's covenant with His people in the light of the Cross.

The contents of the studies for adults, youth and children were listed in detail for the delegates—and are found and will be found in references to the study in this issue of Glad Tidings and subsequent issues.

The alternate study: Middle East Mosaic has as a resource a novel, Sojourn in Mosaic by Robert A. Elfers and Peace, Justice and Reconciliation in the Arab—Israeli Conflict: A Christian Perspective.

Both studies will have resource materials in the Glad Tidings throughout the year. The Area Educational Consultants are available to help with study programmes.

KNOX COLLEGE CONVOCATION

On Wednesday, May 9th, we were privileged to attend Knox College Convocation. Judging by the reactions of the ladies, many of them renewed old acquaintances, and saw friends, or sons or daughters of friends, honoured during the evening's ceremonies. The graduating class received their diplomas and certificates, and twenty-four received the degree of Master of Divinity, conferred for the first time conjointly by Knox College and the University of Toronto. This was an important milestone in the history of Knox College and we were proud to be a part of it. Our attention was drawn to the fact that there were three married couples in the graduating class—team ministry may be new but it is obviously growing. The degree of Master of Theology was conferred on the Rev. E. L. M. Clifton; and the degree of Doctor of Divinity (honoris causa) was conferred on three other clergymen: the Rev. James Evans; the Rev. Robert Sinclair, and the Rev. David H. C. Read, of Madison Avenue Presbyterian Church in New York City, who was the guest speaker for the evening.

Dr. Read's address, ostensibly for the graduates, contained a message for all those present. His topic was "Ministry", and he began by deploring the fact that, in the present day there seems to be a fog of confusion with regard to the meaning of the word 'ministry'. In the days of the New Testament, it meant simply to serve. When Jesus used the words of himself, "I come . . . to minister unto you", he was referring to the most common of everyday services, the washing of the feet of the traveller. The Church as the Body of Christ is intended to be servant. In congregations this should be carried out by care and concern for one another, especially for anyone in need. The reaction of outsiders to the early Christians was 'See how they love one another!' Often these days, the emphasis is on the entire congregation being ministers. For example: 'Ministry is everybody's business'. Clergy talk about 'the ministry of the laity' but very often this seems to turn out to be jobs which the clergy don't want!

The nurturing and growth of ministry ought to be the real priority of the coming age. Certain words in our language have become almost useless because their meaning has changed over the years. Words such as mission, stewardship, evangelism and ministry are loaded with ambiguities. We should be much clearer in our minds as to what is meant by these words. It is imperative, Dr. Read told us, to think seriously about ordination and what ministry really means. The slogan 'the priesthood of all believers' has often resulted in a minister becoming little more than a layman. He is often assured that he is not different from any other Christain; that he is not set aside for special service. The years of training and often of sacrifice that go into the making of a minister should set him or her apart from the ordinary layman. There has been a danger in the Church of a minister falling into one of two categories. Either he becomes such a 'good fellow' among his congregation that they would never dream of calling him when they were in trouble, or he goes to the opposite extreme and becomes such a 'stuffed shirt' that he is unapproachable for quite different reasons.

Dr. Read's message to the graduating class was quite clear. "Be a minister; be aware of your calling to be witnesses . . . to preach the 'unsearchable riches of Christ'; be totally IN the world but not OF it." To the rest of us he was equally emphatic: "Let your minister BE a minister . . . let him, indeed, encourage him, . . . to do the work he is called and trained to do." If we could all follow that advice, we could see, in the future, a "generation of ministers arising in every part of the Church who would be unashamed to be true pastors, and authoritative preachers of the word."

It was a thrilling experience to hear so many voices raised in the hymns of praise, and the evening came to a pleasant close with a reception in Knox College at which the visitors were able to meet with those who had been honoured that night.

COMMUNION SERVICE

Thursday evening's communion service in the chapel brought our week to an inspiring close, leaving us with the courage and confidence to go forth and put into effect those things which we had learned during the previous days. The service was conducted by the Rev. J. J. H. Morris, Chairman of the Board of World Mission, who also installed the officers of the W.M.S.(W.D.) for the coming year.

During the meditation, Mr. Morris posed the question 'By what are we known?', basing his remarks on the passage in the 24th chapter of Luke's gospel, the story of the walk to Emmaus. Jesus was not known to these men at the beginning of their discussion. He was known to them, finally, Luke tells us, in the breaking of bread. What identifies *us*? What SHOULD identify us? To see ourselves as others see us can sometimes be quite shattering. As individuals, as members of the W.M.S. and as members of Presbyterian congregations . . . do we not have an image that is dull . . . somewhat stodgy . . . uninteresting . . . worst of all . . . unchanging? Too often we say . . . or hear . . . "We've always done it that way". Do we not make a mockery of Christianity when we behave in such a way? Christianity really means God within us . . . new life in Christ . . . and ought to result in enthusiasm, brightness and joy. Too often we are threatened by change, but we should be alive to the reality of need. There are no stopping places along the road of pilgrimage, only resting places, where we may gather strength for the next part of the journey. We are often seen by others to be uncommitted or too narrowly committed. Presbyterians are not noted for their co-operation with other churches. What is the level of our commitment? Mr. Morris urged us to be flexible, to welcome change . . . not for its own sake, but where it is needed, and thus to project a 'new image' for ourselves as Presbyterians and members of the W.M.S.

Quite a number of guests, many of them old friends, joined us in our communion service that evening to bring to a close a most gratifying week.

business

In reporting on the results of actions taken at the 1978 Council Meeting, the Executive Secretary noted that the decisions had been carried out and work has begun on them as requested, relating to increasing the price of the Glad Tidings, listing and appraising the properties and apportioning the total estimates to the Synodicals.

Wider Representation

The Council agreed that the task force on this subject be continued, to study the recommendations from the discussion groups and bring a report to the next Council Meeting. In the interim period Council Executive is to meet three times between September and the next Council Meeting with all Synodical Presidents (or a representative of the Synodical) attending the meetings. Task Groups are to be established during the year as required.

A Pilot Project is to be undertaken in the Toronto and Kingston Synodical for one year. The Presbyterial Treasurers will forward all money received for General and Supply Funds to the Treasurer of the Society. An allocated amount will be sent to the Synodical Treasurer by February 1 to cover Synodical expenses.

The project will be reviewed at the end of the year.

Mission in the 80's

The principle of leadership development by conferences was endorsed by the Council and it was agreed that a conference be planned for women as one of the events of "Mission in the 80's", by representatives of Council Executive and the three Central Synodicals.

French Language Materials

It was recommended that a task force at Quebec and Eastern Ontario Synodical level will look into the concern for French literature relating to The Presbyterian Church in Canada, including approximate costs involved and report to Council Executive.

An Estimate for 1980 of $753,685 was accepted—$719,330 for the General Fund and $34,355 for the Supply Fund. It was also agreed to allocate an amount of $385,000 in the 1981 budget for the Board of World Mission.

Legacy Policy

It was agreed that the Legacy Policy, as approved at the 1978 Council Meeting, should not be changed at present. However, copies of the Policy are to be sent to local groups with an explanation. Council Executive is to review and revise the Policy and make a study of the use of Legacy Funds.

Supply Funds

A discussion was again held on "Supply" and once again the Council agreed to continue to send a Supply objective to each Synodical.

Report Forms

There is to be a revision of the Youth and Children's Report forms by the Secretary for Teenage and Children's Work.

Officers

The newly elected officers are listed on the back cover of this issue of Glad Tidings.

wms highlights

This issue carries the Synodical and Presbyterial news while local group news will be included in the October issue.

BRITISH COLUMBIA SYNODICAL

The 65th Annual Meeting of the B.C. Synodical was held in Kerrisdale Presbyterian Church, Vancouver, March 21st and 22nd. The Theme of the Meeting was, "Aware! Care! Share!" from Ephesians 4:32.

Miss Isabella Hunter, President W.M.S. (W.D) was a special guest. Mrs. W. R. Bell, Synodical president, welcomed delegates and visitors.

Opening devotions were given by Rev. R. Pollock, followed by Constitution of the Synodical and Roll Call Reports were presented by the secretaries of various departments, and book reviews given by Mrs. T. Nichols.

After lunch, a humorous skit on "Filling in the Annual W.M.S. Report Form" was presented by Mrs. G. M. Ledingham and Mrs. N. G. Robertson.

An "In Memoriam Service" was conducted by Mrs. E. Bragg of Creston.

At the dinner, Miss Joanne Taylor, C.G.I.T. Resource Co-ordinator for the B.C. Provincial C.G.I.T. Board, told of her work throughout B.C.

The evening programme opened with a lively Sing Song led by Miss Annabelle Wallace and devotions were given by Mrs. T. E. Orton of Kamloops.

Mrs. P. Reid then introduced our guest speaker, Mrs. Nora Lewis who spoke on "Children of Canada", giving a brief history of the changes in the raising of children over the years and concluding by saying that in this "Year of the Child—1979" the future of children was never better.

The second day began with prayers for W.M.S. work by the Presbyterial presidents; Mrs. E. Bragg, Miss Helen Reith, Mrs. N. G. Robertson and Mrs. D. Smith.

Mrs. Bell then introduced our special guest, Miss I. Hunter and discussion followed on "Wider Representation on Council Executive."

Miss Hunter then installed the officers for 1979 and Mrs. Bell closed the meeting with prayer.

ALBERTA SYNODICAL

The Alberta Synodical held its 65th Annual Meeting at Strathcona Church, Edmonton, March 15-17. The theme was "Opening Doors to Christian Commitment".

Miss M. Middleton of Medicine Hat was in charge of the well-planned evening Service of Worship. The two morning Worship Services were conducted by Dr. R. L. Taylor, D.D., of Eastminster Church. For his subject he chose the verse, "Knock and it shall be opened unto you". He stressed how vitally important it is to pray. He related some happy results of praying in his and others' lives.

Mrs. M. Johnston presided over all sessions and warned us against negative thinking regarding growth of the Society. One of her concerns is how we are going to get the working, young, married women interested—they need fellowship.

In her Memorial Service, Mrs. Daniels asked that we remember those women who have gone before with joy and gratitude. Outreach was their priority. May we be able to build on that foundation which we have received.

Greetings from the City of Edmonton were brought by Alderman Bill Chmilar. He told us that it is unfortunate that too few women are in public office to put forth their ideas. He hoped we will broaden our activities, not only in the church, but also in the community.

Miss Isabella Hunter, President of the Society, spoke at the meeting. In her introduction she referred to "doors": The Disciples met behind doors and then spread the Word. This is our responsibility today. The W.M.S. is still a part of the whole church body. Change is the only thing we are really sure of in the world today. We have fewer members because more women are working, but givings are up. In our endeavors, the glory of God must in all things be pre-eminent. In closing she warned us of the possibility of study material being more difficult to obtain in future years. Discussion groups were then held on Wider Representation on Council Executive meetings. Miss Hunter installed the officers for 1979. They will make their headquarters in Calgary.

Miss Lois Snider led our hymn-sings and set up Mission Fact Sheets for us with matching posters. Mrs. Johnston told us of plans for Lois for the summer and then asked for our ideas on how best to use Lois' services in Alberta. Many good ideas were given by members.

Mrs. Richards gave her Camp Report and told us of the planned upgrading and improvements to Camp Kannawin.

Our guest speaker at the banquet was Mr. John Taylor who spoke on "Runaway Children". The tables were decorated with globes of the world encircled by cut-outs of children. Our name tags also symbolized The Year of the Child. We were honoured by the attendance of Miss Isabel Taylor. The Moderator was unable to attend, but Mrs. Bigelow came. Greetings from Synod were brought by Dr. Taylor and from Strathcona Church by Rev. Ian MacSween. Mrs. Ann Paterson sang for us.

The ladies of Strathcona Church served the delicious banquet and the ladies of the Hungarian Church served a hearty luncheon. Coffee breaks and the closing luncheon were served by mission groups of the Edmonton churches and Edmonton members of Synodical. We felt we were saying "goodbye" to a dear friend when Miss Hunter left.

SASKATCHEWAN SYNODICAL

The 65th Annual Saskatchewan Synodical meeting of The Presbyterian Church in Canada was held in The First Presbyterian Church, Regina on March 20th and 21st. All Saskatchewan Presbyterials were represented. Miss I. T. Hunter, President of the Society from Toronto addressed the afternoon session, giving a most interesting report of her visit to missions in Japan and India. Dr. D. T. Evans, Superintendent of Missions for Saskatchewan was the evening speaker.

A Communion Service, conducted by Rev. James E. Evans, opened the morning session on the 21st. Officers elected were: President—Mrs. S. J. Henderson; Treasurer—Mrs. L. Wood; Recording and Corresponding Secretary—Mrs. Givens Smith. Installation of officers was conducted by Miss Barbara Woodruff of Winnipeg.

MANITOBA AND NORTHWESTERN ONTARIO SYNODICAL

The Synodical of Manitoba & Northwestern Ontario held its 65th Annual Meeting March 23/24, 1979, in St. James Church, Winnipeg, with focus on Stewardship and on the International Year of the Child. The delegates from the Presbyterials of Brandon, Superior and Winnipeg were delighted to have the presence and wise comments of Miss Isabella Hunter, President of the Society. A highlight of the meeting was Miss Hunter's lively and interesting account of her visit last fall to Japan and Taiwan.

A further highlight was the Friday evening program, beginning with the worship service conducted by the Rev. Ivan Carroll of Knox Church, Selkirk, Moderator of Synod. Mr. Carroll underlined the importance of each person striving to be "the best me" possible, thereby making full use of individual talents, whatever they be, regardless of what any other person is or has to offer. There followed a panel discussion in recognition of the International Year of the Child, with panelists Sister Elise, principal of Marymound School (with which we share the work at Fellowship House), Athalie Read of Flora House, and John de Groot of the Winnipeg Police Training Division, previously with the Juvenile Divison for 9 years, and a member of St. John's Church. Panel moderator Barbara Woodruff, Area Educational Consultant, guided the panel and audience in bringing out the problems of and concerns for the child in to-day's society.

Rev. R. J. Gillanders, minister of St. James Church, conducted a service of Holy Communion on Saturday morning.

The retiring President, Mrs. S. V. A. (Marion) Gordon, was presented with a corsage, and commended for her three years of devoted leadership. The new President is Mrs. W. A. (Fran) Fraser of Neepawa, Man.

HAMILTON AND LONDON SYNODICAL

Huron Presbyterial were hosts for the 32nd Annual meeting of the Synodical of Hamilton and London of the Women's Missionary Society (W.D.) held in the Knox Presbyterian Church, Goderich, on April 10 and 11. This church established in 1835 has continued to witness ever since on the same plot of ground. Mrs. Carl Remus, Walkerton presided and the Registrars, Mrs. R. V. Johnston and Mrs. G. J. McManus both of Goderich reported 340 had registered.

An invitation from Paris Presbyterial to hold the 1980 annual meeting in Central Presbyterian Church, Brantford was received and accepted. Mrs. Dorothy Neal, Sarnia, a member of the Camp Board announced the Annual Ladies' Camp this year at Camp Kintail from June 15 to 17. A special guest was Miss Isabella Hunter, President of the Society.

Miss Ida White, missionary on furlough from India installed the officers. Returned as President was Mrs. C. Remus, the new treasurer is Miss Margaret Alexander, Fort Erie and the new Corresponding Secretary is Mrs. Hugh Nugent of Ripley.

Each session was begun with a lively sing song led by Miss Mary Jane Bisset, Sarnia, with Mrs. Robert Bisset, Forest as pianist. Goderich COC and Junior Choir performed on Tuesday evening. The Young People's Society of South Kinloss and Lucknow presented a skit in drama and music portraying events in the Life of Jesus from Palm Sunday to the Resurrection.

Rev. G. L. Royal of the host church explained the story of the eight beautiful Church Memorial Windows which depict different aspects of the life of our Lord from Advent to Resurrection.

A panel moderated by Miss Evelyn Murdoch, an Area Educational Consultant consisting of Mrs. Joanne Walters, Hamilton Hospital Visitor, Miss J. Cassidy, Educational Consultant and Rev. Gordon Timbers, Administrator of Milton Manor, in Milton discussed their special ministeries.

Devotions on both days were conducted by Miss Beatrice Scott, Port Elgin, missionary from India and based on the Theme "The Light of the World".

Special speaker for the Synodical was Dr. Margaret Kennedy, a retired missionary from the Bhil field in India and one who was instrumental in the formation of the United Church of North India. Her addresses vividly illustrated the growth and progress India has made since the arrival in 1872 of the first Canadian Missionaries (two young women). She stressed that India although disappointed in the moral leadership of the west still looks westward for financial and spiritual support. Dr. Kennedy concluded with the observation that if changes have taken place in India that on her return to Canada times have altered even more drastically.

Greetings were brought from Synod by Rev. G. C. Dalzell, Chatham from Presbytery by Rev. E. G. Nelson, Avonton, and from the Town of Goderich by Mayor H. Worsell.

QUEBEC AND EASTERN ONTARIO—SYNODICAL

The Annual Meeting of the Synodical Society of Quebec and Eastern Ontario was held on April 18th and 19th, 1979 in the Robert Campbell Memorial Church, Montreal. The theme of the meeting was "Our Growth—In Every Child".

Miss Mary Whale, Secretary—Mission Personnel—Board of World Mission, was the guest speaker. The primary aim of her address was to indicate today's changing pattern of missionary work. We, as W.M.S. members, are called upon to support people going into very differing circumstances to proclaim the Gospel. The changes are found in Canada as well as abroad. Her main plea was that we should try to understand these changes and to give our support of prayer to those who go out as our representatives.

Miss Dorothy Dodds, Synodical President, presided at all sessions. The worship at the afternoon session was conducted by Mrs. Mary MacKenzie, President of Ottawa Presbyterial.

Highlights of the annual reports were given by the various secretaries and Miss Margaret Boyd, Area Educational Consultant concluded this part of the programme by giving a 'wrap-up' of the reports.

The evening service of worship was conducted by Rev. John and Mrs. Shirley Herman. Special music was provided by the Bernard Family—parents and three young people.

Miss Doris Blaise conducted the election and installation of officers for 1979/80.

Mrs. W. Boyd, of Cornwall, led us in a period of worship at the opening of the Thursday sessions.

One delegate from each of the six Presbyterials, directed our thoughts in prayers for "Unity in Church and Land", "Peace", "Missionaries and Volunteer Workers", "Spiritual Growth in our Society", "National Leaders", and "Youth and Children". In each of these, the theme "Our Growth—In Every Child" shone through.

After the delegates were divided into small groups, "Quick Facts in Mission" pamphlets were used by the six Presbyterial Presidents to show how these supplemented by materials from the press, embassies, National Film Board, might form the basis of programmes about our various mission fields.

The meeting was given a pleasant surprise, when a visitor, Miss Adriana Van Duyvendyk, a student at Ewart College, formerly an Overseas Volunteer in Japan, related some of her experiences while working under the K.C.C.J. in Japan.

The sessions closed with a "Time for Presidents" expressing their hopes for "Growth in the Future".

SARNIA PRESBYTERIAL

The Spring Rally of the Sarnia Presbyterial took the form of a Pot Luck dinner at St. Andrews Wyoming, Ontario. Grace was offered by the minister of the church, Rev. Scott Duncan.

Dr. Margaret Kennedy, formerly of India, now residing in Toronto, was the speaker and told the ladies how they might help their sisters in India. She was introduced by Mrs. Dorothy Neal and thanked by Mrs. Sophie Jackson. The ladies of the two Strathroy groups presented the worship service in the form of a skit entitled "A Little Child Shall Lead Them".

The Girls' choir of the Wyoming Church sang two numbers.

WINNIPEG PRESBYTERIAL

The quarterly meeting of the Winnipeg Presbyterial, W.M.S. was held at First Church, Winnipeg on Tuesday evening, April 24th, 1979 taking the form of a supper meeting which was enjoyed by all. The meeting was presided over by Mrs. Irene Marnoch, President and there was a good representative attendance from all the Auxiliaries.

We were privileged to have with us on this occasion Mrs. George Kennedy, widow of the Rev. George Kennedy who was formerly a missionary in Colombia, South America and who is now associated with the Presbyterian Church in Wellwood, Manitoba. Her sons, a musical group known as the Commissionaires entertained the meeting delightfully with guitar and vocal selections, and later in the evening Mrs. Kennedy showed very informative slides of the Church work in Colombia, as well as the beauties of the country and the life of the people generally. Mrs. Kennedy and her family radiated warmth and love in their presentations.

KINGSTON PRESBYTERIAL

On April 4th the annual meeting of the Kingston Presbyterial was held in St. Andrew's Presbyterian Church, Belleville with 86 members signing the register. Mrs. Margaret MacLaren of Trenton, president of the Presbyterial had for the day's theme "Your Work, O God, Needs Many Hands".

The Picton W.M.S. presented the opening worship. Four very fruitful workshops were held. Mrs. Ken Ellis, President of the Toronto/Kingston Synodical, our guest speaker, gave an inspiring talk on our day's theme. Miss Lois Powrie spoke briefly of the International Year of the Child, reminding us of the great concern we should have for ALL children.

Two members of the Amherst View W.M.S. presented the closing devotions.

BRUCE-GREY PRESBYTERIAL

The 65th Annual meeting of Bruce-Grey Presbyterial W.M.S. (W.D.) met in Amos Church, Dromore Tuesday, April 24th, focusing on the theme—"Today is for Tomorrow".

Mrs. Ronald Thompson, Glamis, President opened the meeting with the poem "NOW". Mrs. Campbell, Tara, introduced the speaker—Rev. Dr. Edward H. Johnson, B.Sc., M.Div., LL.D., D.D., Toronto. The Theme of his address: "Christian Response to the New China". Dr. Johnson and his wife were in China from 1935 to 1949, the first six years they were in the Manchuria area. They have made three trips back, in 1973, 1975 and 1977 and the changes seen, having known the old China, seem like a miracle.

Dr. Johnson indicated it is important for us to learn about China because it is an active participant in global affairs. China is particularly important because of its one billion people, that is one fourth of the whole human family. We need to study how we can make a Christian response today. Any Christian relations we have with China in future will be very different to missionary situations in the past. We must listen to Christians in China and wait for their requests before we respond with what we think they need.

With beautiful slides Dr. Johnson brought forth his message that China is going to be important to us for the peace of the world, because China has finally stood up.

Mrs. Leith graciously welcomed everyone to Amos Church, Mrs. Margaret McLean and Mrs. Jessie McDonald, Burgoyne conducted the worship devotions.

Mrs. Steve Leith and Mrs. Bruce Kleinsteuber delighted everyone with their duet, "The Old Rugged Cross Made the Difference".

The secretaries reports were printed and each commented on their report. Mrs. Huber Alles gave the financial report.

Mrs. Jean Munshaw, Educational Consultant for Bruce-Grey, Maitland, Huron, Stratford and Sarnia Presbyterials, briefly explained her work and said she is available to help Presbyterian Congregations, their youth work, Sunday Schools and W.M.S. groups.

In Remembrance

Mrs. (Floyd) Agnes (Torrance) Davies
Presbyterian, Ailsa Craig, Ont.

Mrs. Stan (Florence) Zealand
St. Andrew's, Cobourg, Ont.

Mrs. Margaret Marr
Presbyterian, Dorchester, Ont.

Mrs. Edna A. Moore
Presbyterian, Paris, Ont.

Miss Christina MacDonald
Kenyon, Dunvegan, Ont.

Mrs. William (Ellen) Mackenzie
St. James, Forest, Ont.

Mrs. James (Norma) Bisset
Knox, Goderich, Ont.

Mrs. Florence Meston
Carmel, Hensall, Ontario

Mrs. John (Winnifred) Hendy
First Pres., Kenore, Ontario

Mrs. Jean Windrem
St. Andrew's, Lindsay, Ont.

Mrs. Donalda McLean
Elmwood, London, Ont.

Mrs. Hugh Blair
Mrs. Austin Cameron
St. Andrew's, Maxville, Ont.

Mrs. Oral Bell Gardiner
Valetta, Merlin, Ontario

Mrs. Florence Parsons
Boston Pres., Milton, Ont.

Miss Mary Matheson
Knox Crescent & Kensington
Montreal, Quebec

Miss Christena MacLennan
Knox, Moose Creek, Ont.

Mrs. Hugh Blair
Knox, Moose Creek, Ont.

Mrs. Ann Brodie
Knox Pres., Oakville, Ont.

Mrs. W. J. Madill
Mrs. James Thorburn
Mrs. Martha Sanderson
Orillia Pres., Orillia, Ont.

Mrs. Kate Tyson
Knox Pres., Palmerston, Ont.

Mrs. Catherine Cundall
St. Giles, St. Catharines, Ont.

Mrs. David (Catherine) Hyde
St. Andrew's, Shakespeare, Ont.

Mrs. W. E. (Margaret) Anderson
Stamford, Niagara Falls, Ont.

Mrs. J. Ballantyne
Presbyterian, Stratford, Ont.

Mrs. S. R. (Eileen) McKelvey
Cooke's Pres., Toronto, Ont.

Mrs. T. G. (Erma) Smyth
Victoria-Royce, Toronto, Ont.

Mrs. John James McGee
St. Andrew's, Wingham, Ont.

Ewart College Graduation

"What we need to sustain us in our vocation is really a sense of the impossible and a passion for it which will confound those who are solely concerned with the possible . . . I hope that you will develop a magnificent sense of the impossible."

With these words the Reverend Professor Nicol brought to a close his address to the 1979 graduating class of Ewart College. Speaking on the subject "Vocation: Crisis and Prospect", Dr. Nicol, Professor of Systematic Theology at Knox College, reminded the Ewart graduates that their calling was to the pattern of true diakonia seen in Jesus Christ. "If in the world it is the role of the master which is decisive, then in the kingdom it is the role of the servant."

The Ewart College Graduation service, held at the College on May 15, 1979, began with a service of worship conducted by Mrs. Karen Timbers who is a member of the Board of Ewart, a graduate of Ewart College and an Area Educational Consultant for the W.M.S., (W.D.).

The College choir, under the direction of Mrs. Carol Kessler, B.F.A., provided special music.

Dr. Margaret Webster, B.A., M.Ed., Ph.D., D.D., spoke of the fact that enrollment at the College was the highest it has ever been. Eight of the forty-three students enrolled for study in the year 1978-79 were men. Dr. Webster reminded those present that vacancies for educational work still exist and that there is a need for more young people to respond to the challenge of service in the Church.

Dr. Webster also announced that two of the graduates, Miss Janie Goodwin, B.Ed., and Miss Creola Simpson, B.A., B.Ed., will receive their Master of Education degrees from the University of Toronto next month. These students have been in a two-year Graduate programme studying both at Ewart and at the Ontario Institute for Studies in Education.

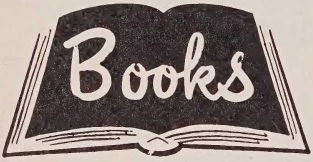
The Reverend R. R. Robinson, B.A., M.Th., of Brantford, who is the vice-chairman of the Board of the College, introduced the guest speaker.

Scholarships were presented by Miss Ina Adamson, B.Sc. (H.Ec.), B.Ed., the Dean of Ewart College and Director of Field Work. The Reverend Professor R. C. Mathewson, A.B., S.T.B., Th.M., Associate Professor of Religious Studies and Director of Continuing and Lay Education, along with the Reverend Professor Irene Dickson, B.A., B.Ed., M.Th., presented diplomas to the nine graduates.

Under a new policy of Ewart College, most scholarships are presented at the fall convocation. Only scholarships which go to graduates are awarded at the spring convocation.

The following students received diplomas:

Marion Barclay—Haney Presbyterian Church, Maple Ridge, B.C.
Amy Campbell—First Presbyterian Church, Winnipeg, Manitoba
Janie Goodwin—Richmond Presbyterian Church, Richmond, B.C.
Barbara Heaman—St. Andre's Presbyterian Church, Cambridge (Hespeler), Ontario
Ruth Mackenzie—St. John's Presbyterian Church, Grimsby, Ontario
Marty Molengraaf—First Christian Reformed Church, Chatham, Ont.
Creola Simpson—Tweedsmuir Memorial Presbyterian Church Orangeville, Ontario
Anne Vandermey—Thornhill Presbyterian Church, Thornhill, Ont.
Warren Whittaker—St. Stephen's Presbyterian Church, Regina, Sask.



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THE MINISTRY OF THE CHILD
by Dennis C. Benson & Stan J. Stewart
..$5.95

First I must say that I am glad to have had the opportunity to read this book. I feel that it really *is* a gift to adults who want to keep on growing.

The authors are not psychologists or child-development experts. It just happened that children held and taught them, and they felt the need to make the church realize the significance of the ministry of the child.

The term "Star Children" used throughout the book needs explaining. "Star Children" are the sons and daughters of the church. The name refers to the Star of Bethlehem and not Science Fiction. As you read the stories of the children's ministry in hospitals, in church services, in polio wards, in airplanes, in grief, and joy (on two different continents), the name "Starchild" comes to imply innocence, trust, and the ability to give and receive love.

This whole subject is of critical importance to the contemporary church. We all know disheartened congregations that have long since forsaken their active ministry with children. Any church that does not care for its Star children, cuts itself off from a primary source of life and consequently is in grave danger. Star children can revitalize the churches that value them.

Jesus said of children that "of such is the Kingdom of Heaven". There is a Star Child in all of us. Our association with Star children helps us to be born again.

Finally this book provides a complete six-week course for group study, special suggestions for study use for parents of newly Baptized/dedicated children, and a plan for an all-age celebration for the entire congregation.

—Helen White

PRAISE THE LORD!
Prayers of Praise and Joy
by Leslie F. Brandt
Concordia Publishing House.
38 pages $1.50

What is your definition of prayer? It may be confession, supplication, praise, thanksgiving, or one of a number of things, but is it not always conversation with God? Sometimes, one-sided, maybe. Perhaps we tend to talk more than we listen, but, nevertheless, conversation with God. This little book by Leslie F. Brandt is aptly titled "Praise the Lord", but its subtitle "Prayers of Praise and Joy" is not so apt. With one or two exceptions, these mini-meditations are not addressed to God but to the person, group or congregation that is to do the praying. There's nothing at all wrong with that, of course. They can be very useful, expecially since most of them are related to the specific Sundays of the Church year, such as Advent, Pentecost, etc. It is a book which should prove quite popular with group leaders as a resource for devotional programs, as long as one realizes that the subtitle is somewhat misleading. Perhaps it should have read "Preliminaries to Prayers of Praise and Joy". At any rate, that is not sufficient to reject the book. It can be very helpful, as long as you are aware what you are getting.

—M. Johnston

NEWS

Moscow Patriarchate Publishes 50,000 Bibles

MOSCOW (EPS)—Archbishop Pitirim of Volokolamsk has announced that in February, the publishing department of the Moscow Patriarchate, of which he is the head, published 50,000 copies of the Bible and has since distributed them among the diocese of the Russian Orthodox Church. This is the fourth post-war printing of this Bible version.

Prison chaplains' numbers may be cut to half

TORONTO— (CCP)—Some prison chaplains are predicting a 50 percent decrease in their numbers. This is despite an apparent promise by senior federal officials to maintain present chaplaincy strength in Canadian penitentiaries while a year-long study is carried out.

One chaplain says it is evident the government plans on reducing the chaplaincy service by one-half because vacancies are not being filled.

At present, only 37 of the 47 full-time Roman Catholic and Protestant chaplaincy positions provided for by the government are filled, according to an executive of the inter-faith committee on corrections.

Last month, all chaplains received a letter from Chaplain-General John Nichols reassuring them that the present chaplaincy strength would be maintained. But already some regional directors-general of the penal system are reported to be blocking appointments to fill chaplaincy vacancies created through retirements.

Part of the curtailment of chaplaincy work is due to the across-the-board cutback in federal spending. In addition, some regional supervisors of the corrections system believe that for each institution, there should be only one, not two chaplains, to serve both Roman Catholic and Protestant inmates.

More than 700 letters have been received by the solicitor-general's department, according to reports, which support the maintenance of prison chaplaincy at its full strength. Heads of churches have written to the commissioner of penitentiaries expressing their support for chaplaincy work.

In addition to the 37 Protestant and Roman Catholic chaplains serving in federal prisons, the Canadian Penitentiary Service supports a Toronto community chaplaincy service on an annual contract basis.

Mennonite programme to help the handicapped

WINNIPEG, Man. (CCP)—"Handicapped people are not objects of pity, but dynamic fellow human beings; not recipients of charity but persons needing opportunities to exercise their full rights as persons," says the philosophy statement of the Developmental Disabilities Council.

The Council was created by the Mennonite Mental Health Services to clarify the goals of the developmental disabilities programme for Canada and the U.S.A.

The programme will concentrate on church-related developmental disabilities facilities and programmes, and education for schools, colleges, seminaries, and churches. A staff person, likely to be located in the Mennonite Central Committee (Canada) offices in Winnipeg will be hired.

From The Treasurer,

SYNODICAL GIVINGS

January—May 1979

OBJECTIVE		1978	1979
$30,900	BRITISH COLUMBIA	5,605	5,102
28,700	ALBERTA	6,699	5,124
17,200	SASKATCHEWAN	3,382	4,036
24,600	MANITOBA & NORTHWESTERN ONT.	3,845	5,177
222,300	HAMILTON & LONDON	47,548	44,545
226,900	TORONTO & KINGSTON	42,642	42,424
102,500	QUEBEC AND EASTERN ONTARIO	27,325	22,751
$653,100		137,046	129,159

Although the Annual Council Meeting was less than a month ago, by the time this issue of the Glad Tidings is received by you, we shall be half way through the current year and perhaps this is a good time to examine our Financial position to see if we are doing as well or better than this time last year.

Groups will soon have a copy of the 1978 Annual Report and I hope that all Treasurers will read the Financial Statement carefully. You will find some very encouraging factors. First note that our givings to the General Fund were up by fifty thousand dollars over the previous year. This was largely due to the promotional work of the Treasurers at all levels. Without this effort put forth and the prayers and conscientious dedication of every member, this achievement would not have been possible. Where we have new Treasurers, please give them your full support.

In the report of the Investment Advisory Committee, you will also note that they are giving careful attention to our investments in order that we may obtain the maximum returns available. This service is donated to us.

The Synodical Presidents and your representatives agreed at Council in 1977 that the Objectives be sent out early in the fall. The Finance Committee will meet and do all they can to arrive at a figure for each Synodical, which will be fair and also to avoid discouragement for the groups.

The B.W.M. is very appreciative of the support we render, not only by our grant, but also by our prayers and concern that no urgent work will be withdrawn or curtailed due to insufficient support from us.

The regular monthly remittance, through the usual channel provides a cash flow which increases our income by avoiding interest charges, when we are temporarily short of funds.

(Mrs.) Clara Hogg, Treasurer

Human Rights

1979-80 Mission Study

(Prices to be announced)

YOUTH

The study is designed to help teenagers develop and act out their awareness of human rights, of themselves and others, through an experiental study of:

—family relations
—education
—racism
—persons with special needs
—religion
—political freedom

Scripture will be an integral part of the study and brief worship suggestions will be included in each session.

The pieces related to each topic will be color coded and enclosed in a folder.

CHILDREN

The study will help children grow in their awareness of their own rights and those of others in the light of the gospel.

The eight sessions will focus on:

1. the 'rights' I have
2. I am special
3. the rights of family members
4. the rights of grandparents
5. the rights of handicapped children
6. the rights of immigrant children
7. the rights of Koreans in Japan
8. the right of Indian children to have an education

Each session includes Biblical reflections and activities.

The packet will contain two 24-page magazines plus supplementary material.

ADULT

The study on human rights will provide a biblical basis for this area of mission; will inform people about how the church is involved in these issues, and will challenge us to participate in these ongoing concerns.

The sessions will focus on these areas:

1. Introduction and Bible Study
2. Human Rights in Guyana
3. Rights of Koreans in Japan
4. Rights of Native Canadians
5. The Right to hear the Gospel
6. Where do we go from here?

Also included—worship suggestions, service of worship, prayer calendar, and listing of additional resources.

THIS STUDY WILL APPEAR IN THE AUGUST/SEPTEMBER ISSUE OF GLAD TIDINGS

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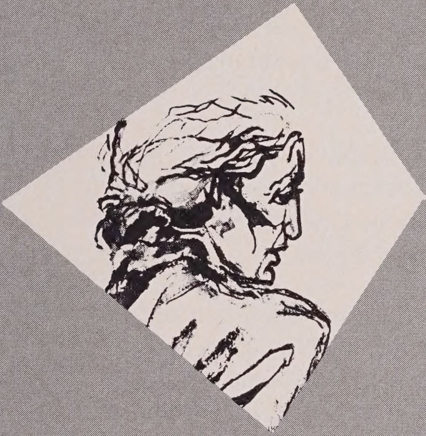

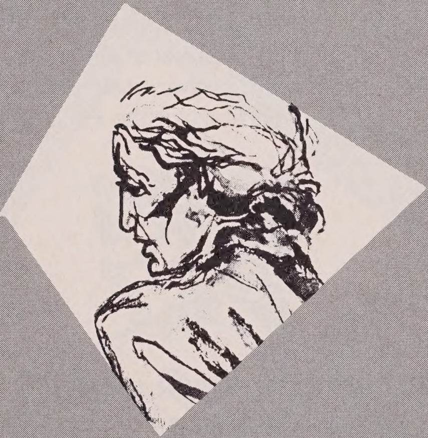

AUGUST-SEPTEMBER 1979

GLAD TIDINGS

In this issue of Glad Tidings you have one of the mission studies being recommended for use during 1979-80. The title is, Dimensions of Human Rights.

We hope that those of our readers who are not members of groups will find it interesting and perhaps be encouraged to get a few friends together and discuss some of the information and issues.

W.M.S. groups are reminded that each adult secretary received, during the summer, a mailing which contained several ideas for other study resources. If you need further assistance contact your Presbyterial Adult Secretary or the Educational Consultant in your Area.

GLAD TIDINGS
AUGUST-SEPTEMBER 1979
VOLUME 55 NUMBER 7

KATHLEEN HUMMELEN
EDITOR

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Second-Class mail registration number 0606.

DIMENSIONS OF HUMAN RIGHTS

NOTES ON THE STUDY

1. The format for the six sessions in this study is simple and straight-forward. Each consists of background material and discussion questions . . . and sometimes a suggestion or two! Session 1 explores the Biblical and Theological basis for the study. Sessions 2-4 provide insights into how we, as a church, are already involved in issues of human rights. In Session 6 you will have an opportunity to consider how you can be more "vigilant".

   Because most members of your group will have a study you may want to use additional materials for the meeting. On page 28 we have listed audio-visual resources which relate to the topics under discussion and will add variety to your programme. If your group usually has a special speaker during the year, why not have someone who can expand on a particular area of human rights?

2. There are some special resources you should be aware of.

   The International Year of the Child Packet is particularly relevent to this theme. It has been advertised extensively so your congregation may already have it. It has been produced by the Presbyterian Church and is available from the WMS Bookroom. Cost $1.00

   The Youth Study Packet on Human Rights covers other areas of this subject such as family relations, education, racism and more. Some groups may find its ideas and activities suitable for their use. Available from WMS Bookroom. Cost $2.00

   "Issue 19-20" is a tabloid newspaper-type production which highlights human rights concerns in almost every part of the world. Produced by the United Church. Available from WMS Bookroom. Cost $.25

   "As We Sow" is a 16mm film made up of segments from the CBC show "Man Alive" which deal with a variety of human rights issues. Produced by the United Church, for ordering see page 28.

3. A "Vigil for Humanity" has been included on page 27. You may want to use it at your opening and/or closing meeting or at a special service you hold for the whole congregation.

Acknowledgements:

Background material has been provided by the following persons:
Session one: Brian Fraser; Session two: Remmelt Hummelen; Session three: Glen Davis; Session four: Jack MacIntosh; Session five: Ken Stright; Session six: WMS Council delegates and Brian Fraser; Vigil for Humanity: Brian Fraser. Editor: Kathleen Hummelen.

Produced by the Women's Missionary Society (W.D.) in cooperation with the Board of Congregational Life and the Board of World Mission. The Presbyterian Church in Canada.

Vigilant for Humanity: Mission From a New Perspective

1

I have heard the groaning of the people of Israel whom the Egyptians hold in bondage and I have remembered my covenant. (Exodus 6:5)

Two things prompted God to take the side of a scattered and oppressed group of people in Egypt: his sensitivity to their suffering and his recollection of his promise. The result was a series of events that we have come to know as the Exodus. During that period, the people of Israel were led out of slavery, came together as a community, and occupied a land that they could call their own. They came to enjoy those basic essentials of life—food, housing, health, education and self-determination—that we in the twentieth century know as human rights. As a result of the Exodus, Israel became conscious not only that God was in their midst as Deliverer and Protector, but that he had chosen them to be his people, "a kingdom of priests and a holy nation" (Exodus 19:6), a blessing to "all the nations of the earth" (Genesis 22:18).

The mission to be God's people was Israel's half of the covenant established by God with Abraham (Genesis 17:7-8) and renewed and expanded after the Exodus at the mountain of God (Exodus 19:4-5). The Law which God gave to his people to guide them in their mission stressed relationships. In summary, those relationships consisted in love for God (Deuteronomy 6:5) and love for neighbour (Leviticus 19:18). Israel would fulfil their mission if they lived with each other according to God's law. When Israel failed, God promised them a new covenant with the law written "upon their hearts" (Jeremiah 31:31-34). The new covenant was inaugurated in Jesus Christ (I Corinthians 11:25) and the mission that had been given to Israel passed to the Church. It remained the same mission, to be "a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9).

But why did God choose that broken and dispirited group of slaves in Egypt to be his people, and why choose a collection of fishermen, tax-collectors and tent-makers to establish the new Israel? They certainly would not have been the first people we would have chosen to represent the power and glory of God. Would we not think of the ancient Assyrians, Babylonians, or Egyptians to reflect the greatness of God? And were not the learned Sadducees and the law-abiding Pharisees better religious representatives of God than a motley group of disciples gathered around a carpenter-turned-preacher from Nazareth? God, apparently, thought differently. He "chose what is foolish in the world to shame the wise" and "what is weak in the world to shame the strong . . . so that no human being might boast in the presence of God" (I Corinthians 1:27-29). God chose those who were denied the essentials of human life and dignity so that all the nations of the earth would recognize that true life was found not in power, glory and riches, but in relationships characterized by justice, kindness and humility (Micah 6:8).

Christians in the affluent Western world have trouble comprehending this inescapable part of the Scriptural account of God's redemptive activity. Yet some have caught a glimpse of its significance. Take, for example, Dietrich Bonhoeffer, commenting in 1972 on what he had learned through a decade of resistance to National Socialism in Germany. He wrote:

> There remains an experience of incomparable value. We have for once learned to see the great events of world history from below, from the perspective of the outcast, the suspects, the maltreated, the powerless, the oppressed, the reviled—in short from the perspective of those who suffer . . . We have to learn that personal suffering is a more effective key, a more rewarding principle for exploring the world in thought and action than personal good fortune. (Letters and Papers from Prison)

Bonhoeffer's new perspective for understanding the mission and destiny of God's people reminds us of God's motivation in the Exodus. We too must be sensitive to suffering and remember God's covenant. Mission in this new perspective will make us vigilant for humanity. The church will become a blessing to all nations when it participates as fully as possible in God's work of restoring dignity and personhood to all those who suffer.

The late Principal Allan Farris of Knox College in Toronto found the social ethic that makes us vigilant for all humanity in John Calvin's idea of the image of God. All men and women bear the image of God, the Fall not withstanding. Our common humanity is grounded in the image of God we share with one another. Calvin wrote:

> The Lord enjoins us to do good to all without exception, though the greater part, if estimated by their own merit, are unworthy of it. But Scripture enjoins a most excellent reason when it tells us that we are not to look to what men themselves deserve but to attend to the image of God which exists in all and to which we all owe honour and love. (Institutes III, vii;6).

Human solidarity, grounded in the image of God found in all men and women, must be expressed in the mission of the Church as God's people.

Many of our fellow Christians in the Third World are making the same plea for mission in a new perspective, mission that will give priority to vigilance for humanity. If the favourite mission text of an earlier generation was Matthew 28:19, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit", the passage from Isaiah 61 which Jesus chose to open his ministry is a favourite among Christians who see mission from this new perspective. It speaks more clearly of the specifics of discipleship and the responsibilities of baptism.

> The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.
> He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.
>
> (Luke 4:18-19)

The programme for mission set out in this passage requires some re-thinking of our mission methods. No longer is the Christian church at the centre of the world, preaching so that all those around it will come into the fellowship. Rather, it is a community of those who, in the power of God's Spirit involve themselves in the common, everyday life of their fellow men and women and remain vigilant for the dignity and respect due to all people because they are creatures of God, marked with his image (Genesis 1:26). Our solidarity with those who suffer, whom Latin American theologian Gustavo Gutierrez has called "non-persons", is an essential element in our covenant relationship with the God of the Exodus and the Incarnation. The studies that follow give us some idea of how that solidarity may be expressed and how we can be vigilant for the human rights of others.

FOR DISCUSSION

1. a) What is the "new perspective" of mission that is outlined above? Is it "new" to you?
   b) Do you feel this new perspective reflects the mission activities of the Presbyterian Church in Canada? (If you wish to be specific on this question, have one member check the W.M.S. Annual Report, "Sharing in Mission", or the General Assembly, Acts and Proceedings, Report of the Board of World Mission, available from your minister.)
2. a) What kind of relationships do we as Christians believe should exist between people?
   b) Think of your own congregation or community. What are some examples of "good" relations between groups of people? What are some situations where relations could be improved? In our community (who are "the outcast, the suspects, the maltreated, the oppressed, the reviled")?
   c) Have we, as Bonhoeffer says, "learned to see" from their perspective?
3. a) Drawing on the article above and your discussion—what does human rights have to do with mission?
   b) What do you hope to learn during the next five study sessions?

NOTE: Participants should start now to collect newspaper clippings on human rights issues for use in session 6. Don't forget the political cartoons!

2

Minority Rights

The Rev. Jack McIntosh of the Presbyterian Church in Canada works at the Korean Christian Centre and the Osaka Korean Church in Osaka, Japan. In the following interview he speaks with the Rev. Cheh Chang Wha of the Korean Christian Church in Japan. Pastor Cheh has been involved for several years in the struggles of the Koreans in Japan.

MacIntosh: *When we speak of human rights, what is the situation of human rights of Koreans in Japan?*

Cheh: Presently in Japan there are some 650,000 Koreans and between 75% and 80% of these are second, third and fourth generation, born and raised in Japan. When we consider the situation of these Koreans in Japan, there are several aspects that we can see. First, in the *political aspect* of society, we have no means of expressing ourselves at the local or national level since Koreans are not citizens of Japan. Koreans are looked upon and see themselves as outsiders.

Secondly, in terms of *social status,* there is a great deal of discrimination. For example, over 50% of Koreans in Japan do not use their own name. All have Japanese names. To use one's own Korean name in Japanese society will only bring refusal for employment or education and discrimination in many levels of society. On the other hand, an increasing number of young Koreans who are thinking of their situation and trying to deal with it, are consciously choosing to use their own name and to have it used in social situations. So we could say that the young Koreans today have a new sense of future.

The third aspect we can look at is that of *social involvement,* the real social situation of the Koreans in Japan. For instance, Koreans are not allowed into public housing. However, over the last three or four years, because of strong pressure, opportunities have been won to enter public housing which is paid for by taxes of Koreans and Japanese. This is certainly a major step forward. However, within the social system in Japan we are still not given the opportunity to receive such benefits as children's allowance and living assistance.

A fourth aspect I would like to look at is *the right of residence.* Koreans are born here in Japan and are living here with the intent of dying in this land and still they face many situations that indicate to them that they have no real security of residence in Japan. For example, if they are given an exceptionally heavy sentence in a discriminatory court ruling, they can be deported from Japan without any means to continue residence in Japan. Looking at such aspects of the situation of Koreans in Japan and the situation of their human rights, I would estimate that they have gained about 30% of their normal human rights and 70% of normal human rights are denied Koreans in Japan.

MacIntosh: *When you speak of human rights, how basically do you understand the word 'human rights'?*

Cheh: When we think of human rights we don't think of a person as an individual, or a man alone on an island. It's always involved in life with others, and in that relationship there must always be a mutual respect, and as a person exists with others, each must live out his life. This is a part of the whole relationship. Such aspects are involved in the basic meaning of human rights. When persons, aware of these basic aspects of their relationships, try to live in all sincerity, they must surely have some guarantee in terms of the legal structures, social structures, which supports them in their efforts to live out their human rights. One could put it simply that human rights are the rights that one is born with, but just what are these rights. To me that involves the upholding of one's human dignity, and that's not just by word; that means clothing, that means food, that means housing, that means a place to live, that means involvement in the political process, and that means a situation in which one is respected as a person, one in which one is trusted and trusts.

MacIntosh: *It is obvious that you are sure that one of the basic works or efforts of a Christian is to be specifically involved in the problems of human society. What is your Biblical understanding of human rights?*

Cheh: Well, for instance we have the Ten Commandments. The first four of those speaks of our proper relationship with God, and the remaining six deal with the relationship of other persons in this world. Within the church today there is some talk about dividing approaches into the "gospel" party and the "social action" party, but I cannot see any grounds for dividing these. No matter how we may fully carry out those first four, if the remaining six are not fulfilled in our lives we don't really grasp the basic meaning at all. No matter how much we may pray to God in all sincerity, once we go outside the church and go about destroying, denying other people's lives, it has no meaning at all. If one really believes God, if one really serves God, then he will also know that his neighbour is there and be as fully aware of that neighbour as he is aware of himself. That surely is what Jesus meant when he said to love your neighbour as yourself. The right relationship that we have with God is carried out and shown forth in the relationships with our neighbour.

MacIntosh: *The concept of all being born people before God is something that is very important in all of this. As you say Pastor Cheh, the realization of and the power to enact the real personhood that is realized in one's relationship with God, that is really what counts. In the beginning of taking up the problems of the rights of people, such a confidence and commitment is certainly very important. What steps, what sort of process do you see an action group going through as they strive to work out a more normal and balanced social rights situation?*

Cheh: Speaking from the situation of the Koreans in Japan, I would say the first step is the realization of one's real situation, to stand up and say that I too am a human being and to claim one's humanity. That is the first major step. To enable that grasp of one's real situation involves many methods—study groups, special talks, pamphlets that are distributed widely. Then more consideration must be given to use of the mass media for this reaches out to much greater numbers of people and impacts them in their daily lives. This involves the whole process of education, of shaping the mind of the whole society.

Another important step in the whole action process is contact with the authorities. For instance, we took up the whole question of the right to vote in local elections, the question of children's allowance, the question of opening up public housing to Koreans, the question of having bank loans on an equal basis with the Japanese. We raised these questions through a public questionnaire which was presented to the city Mayor and the city Council and given much coverage in the local media. We presented a slightly adapted public questionnaire to the local provincial authorities, then to the Prime Minister of Japan, which got national coverage on television and in the press. So at all levels the whole question of the rights of Koreans in Japan has been raised as a live issue.

Another action pattern or strategy that has been followed is the one of legal action where some specific issue of our people is taken to the courts. Several such actions have been taken and a couple that are symbolic are the court actions taken by two Koreans to confirm their Japanese nationality which was given to them at the time of the Japanese takeover of Korea. Most people say that there's just no chance of winning. But it is not a question of winning or losing the court case,

the right to elect one's government

rather it is to get the whole issue out in the open and to have both Koreans and Japanese take it up seriously as an important issue.

MacIntosh: *In these struggles I seem to see a common pattern and a common theme. It isn't just a question of winning or losing but rather a common theme of changing the mind-set, changing the thought and conscience of Japanese and Koreans. Is not this change of heart the basic aim of all of these struggles?*

Cheh: True indeed, that is finally what is being sought. And I myself, with my involvement in these struggles, I have been changed in many ways and have been made into a new person.

MacIntosh: *When I hear you speaking of such newness of the changes that have taken place I can see a real grounding in a depth of faith that keeps you strong throughout this whole pattern of involvement.*

Cheh: Yes, I see it in terms of the evangelism role of the church. People are becoming more conscious of such things as praying more actively about their serious involvement in the issues of the people around. And the non-believers in the community, the non-Christians, they look to the church in a new way, seeing that there is hope there. It's not just the pastor or the Christian talking in a one-way pattern about Christianity, but there is a common role in life that is shared and can be talked about together. It is only one step along the way to realizing that the church does have a message, that they should think about the Christian truth, that to live strongly they should believe in God.

MacIntosh: *Can Canadians do anything in Canada to help in this situation?*

Cheh: I would say that this situation has certain implications for friends in Canada. If they don't know anything of the situation of course, they have no consciousness of it and there is no need to be involved. But once we do become aware, as we do learn of such situations and as a human being, and especially as a Christian, it is put upon us to take up this issue and do something about it.

World opinion can play an effective role and if I could hope I would ask that Canadians raise their voices concerning this whole problem. Our Korean church in Japan and the Presbyterian church in Canada have been related for over 50 years now, but at this present stage of our relationship I feel that we have come to a major turning point, a major stage of development. Our Canadian brethren have been faithful in the presentation of the gospel to Koreans but now, in realizing that living gospel, the voices that are to be raised can be raised in Canada towards the Canadian government authorities, that they too may question the Japanese authorities about such a situation.

MacIntosh: *That is quite a challenge that you have given to our friends in Canada.*

FOR DISCUSSION

1. According to Pastor Cheh, why must the church be involved in human rights issues?
2. Identify the steps or process used by groups involved in the human rights struggle in Japan.
3. Pastor Cheh says, "the non-Christians, they look to the church in a new way, seeing that there is hope there". Why do they see the church as a sign of hope?
4. a) How does the church in Canada enable/encourage non-Christians to see us as a sign of hope?
   b) What might the churches in Canada do to encourage non-Christians to see the church "in a new way"?
5. In response to the request to raise our voices, write a letter to:
   a) the Japanese ambassador to Canada, and
   b) the Minister of External Affairs of the Government of Canada.
   Divide the group into two (one for each letter) and list the main points you wish to include. Appoint someone in each group to write the final letter. Send a copy to your local Member of Parliament.

Freedom of Religion

3

> 1. *"Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.*
> 2. *No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice."*
>
> *—U.N. International Covenants on Human Rights, (Article 18)*

Freedom of religion is a basic freedom that is precious to all people in the world, and certainly to Christians. For the Christian Church it is essential that religious freedom be guaranteed. The God of the Bible is a "missionary" God: a God who *sent* prophets to his people, who sent Jesus Christ to be "a ransom for many", who *sent* disciples to proclaim the good news to all people, and who still *sends* his followers to proclaim the message of his grace. It is a message that must be heard, believed, lived and passed on. But none of these can happen if freedom of religion is denied.

Religious freedom is a right which is written into almost every constitution and bill of rights in the world. Whether The Soviet Union or the U.S.A., China or Taiwan, North or South Korea, they all proclaim, with equal fanfare, the right to freedom of religion.

We would expect, therefore, that since freedom of religion is universally guaranteed it is a right which is universally enjoyed. Sad to say, that is not the case. There is a big difference between proclamation and practice. Very few countries have signed the U.N. Covenant quoted above. There are areas in the world where people are ridiculed, persecuted and jailed because of their religious beliefs. There are countries where it is illegal to change one's religion. There are communities where prejudice prevents people from building a place of worship. There are parts of the world where tens of thousands of people are born, live and die without once having the opportunity of hearing those simple, powerful words: "God Loves You!"

Now let us look at two specific examples of the denial of the right to freedom of religion. As we do so let's keep in mind the basic freedoms spelled out in the U.N. Covenant. Also let's be alert to see if there are any ways in which these basic freedoms are denied here in our own country.

PART ONE

India's "Anti-conversion Bill"

In 1978 Mr. Shri O. P. Tyagi, M.P. for the state of Arunachal Pradesh, presented a so-called "Freedom of Religion Bill" to the Indian Parliament. The part of this bill which has caused the most concern is Section III which reads:

> "No person shall convert or attempt to convert, either directly or otherwise, any person from one religious faith to another by the use of force, or by inducement or by deceit or by any fraudulent means nor shall any person abet any such conversion."

It goes on to state the punishment of imprisonment and fines for breaking this law.

On the surface it would appear that this is a bill with which any Christian would be happy to agree. It protects people from undue pressure and harassment from religious kooks. However, as with most laws, it is its interpretation and application that worry people.

Here is the definition given for the terms used in the bill:

(a) "Conversion" means renouncing one religion and adopting another;
(b) "Force" shall include a show of force or threat of injury of any kind including threat of *divine displeasure* or social excommunication;
(c) "Fraud" shall include misrepresentation or any other fraudulent contrivance;
(d) "Inducement" shall include the offer of any gift or gratification either in cash or in kind and shall also include the grant of any benefit, either pecuniary or otherwise;

—Lucknow Diocesan Chronicle, Vol. LXXXVII
February—March, 1979 No.2

Many Christians in India see this bill as a direct attempt to prevent anyone from becoming a Christian. A joint meeting of various churches was held in Indore in February 1979 and various Christian leaders voiced their concern against this bill.

Here is what the Rev. Oscar Simon, Secretary of the Lucknow Diocesan Chronicle, Church of North India, thinks about the situation:

> *"We Christians have been given the mandate from our Lord Jesus Christ to proclaim the Gospel and make people disciples. The Constitution of India guarantees this freedom to us in the fundamental rights. Our country is a secular country and we have every right to witness and proclaim the Gospel. Even the human rights allow us to express our conscience and propagation of our faith. There had been charges against the Christian work that we were making people Christians with allurement and by fraudulent means and much was said during the Neogi Commission findings. There was a tirade against the missionaries also. The champions of anti-Christian faith should realize that we in India don't have foreign funds etc. to allure people to our faith. It is our indigenous church.*
>
> *This bill is defined under certain clauses, and to achieve their objective in thwarting our right to profess and propagate, various explanations were given. I want to take (b)*

> *"Force" which includes "Divine Displeasure" as an example; we cannot erase the message of the Gospel to suit Mr. Tyagi's contention. The Government can twist the meaning of the Gospel to suit their end. Also in section (d) "Inducement" is used, which includes the grant of any benefit. In John 3:16 we have the Gospel in a nut shell. There we have the gift of everlasting life. Is it "inducement"? This is the life open to all. I think this will become the major attack of the bill on "inducement".*

Another leader in India, M. A Z. Rolston feels much less threatened and calls Christians to face the risks involved in fearlessly witnessing to Christ.

> *"If we study unemotionally the Freedom of Religion Act either of Orissa or of Madhya Pradesh we will have to appreciate that the Act aims at preventing conversion from one religion to another by means of force, fraud, fear or inducement. What objection can any one have to such a legislative measure? And if we argue that in semblance only are these Acts designed to prevent fraudulent conversions and that their real aim is something else, then unless we prove our argument it amounts merely to a surmise. Therefore are we sure that it is not a sense of fear that prompts us to adopt a posture of protest against these measures?*
>
> *We want to evangelise so that people may be converted to Christianity, but we want at the same time to be assured of our security. The two do not always go together. Ever since the beginning, evangelism has been fraught with risks. Hence an evangelising, witnessing and confessing Church has to learn to brave insecurity. We do not have to invite and court martyrdom. Neither should we labour under imaginary fears.*
>
> *One of the risks inherent in evangelism is that people of other religious communities are likely to turn hostile against us when they find their members responding to witness. If on account of the propagation of their faiths by others we had been losing Christians to other faiths, would we not become defensive? And have we not expressed strong resentment when Christians have renounced their faith and returned to their original communities as a result of inducements and benefits offered to them? Let us therefore put ourselves in the place of those whose ponds we have been fishing for so long in order to understand their attitude towards change of faith.*
>
> *It seems that we are too easily scared by opposition. We need to remind ourselves that we should be fearless and uncompromising in witnessing to Christ. By our lives, deeds and by our words we must confess Christ sincerely and un-*

hesitatingly before our contemporaries and proclaim that he has a rightful claim on all people's lives. Our sincerity towards them and our love and concern for them might have surprising results. Even these legislative measures might then die a natural death.

—National Christian Council Review—India
November 1978. Vol. XCVIII, No. II

FOR DISCUSSION

1. The Rev. Simon and Mr. Rolston have differing responses to the bill. Identify the main points which each makes. Which do you agree with and why?
2. How would we react if such a bill were introduced in the Canadian Parliament?
3. Do People have the right to hear and respond to the gospel?

PART TWO

Canada—The Right to a Place of Worship

The Zoroastrian religion is one of the oldest religions in the world. There are about 300 Zoroastrian families in Ontario. In 1978 the Zoroastrian Society of Ontario, feeling the need for a quiet place of worship of their own, bought the former Mazo de la Roche mansion in North York (Toronto) for use as a temple. When their intention became known the North York Council almost immediately passed a new bylaw which rezoned that area for

the right to freedom of religion

single family use only. The bylaw was passed after 250 persons in the area signed a petition expressing a concern about potential traffic problems. It is interesting to note that the amending bylaw was "introduced and passed at the same council meeting with the customary notice of motion being waived." (March 29, 1978 issue of The Mirror, Willowdale Edition). The bylaw was only applicable in that area, and at the time of the sale it was permissible to turn the home into a temple.

A court battle ensued and, while it was going on, another interesting development took place. A sign had been erected on the property which said that this was the site of the Zoroastrain Temple. A builder in the area tried to have it removed. His lawyers said "the sign is . . . deterring potential buyers of adjoining new homes in the area".

In July, 1978 the Ontario Supreme Court overruled the bylaw. The ruling said the bylaw was enacted in "bad faith" and was "discriminatory" and that there was an attempt "to cloak the true intent of the bylaw". (The Mirror, July 5, 1978). The North York Council resisted pressure to appeal this decision and the people who wanted a quiet place to worship were able to proceed with their plans. They stated their desire to "work and live in harmony with area residents".

Residents of the area were extremely upset with the decision and said that their main objection was not to the Zoroastrians but to the establishing of any institution in a quiet residential cul-de-sac. (The Mirror, Letters to the Editor, July 12, 1978).

This might well be true and perhaps there was no discrimination intended, however conversations with leaders of similar groups reveal almost identical problems. One man said that their group took three years to find a site for a place of worship. Whenever they located a suitable site, and as soon as they revealed the purpose for which they wanted it, suddently "technical difficulties" arose or the sale was refused. Finally, after several years of renting such undesirable places as dance halls and billiard halls, they found a small site for which they had to pay more than the going rate, because the developer knew they were desperate.

This man expressed his appreciation for the freedom he enjoyed in Canada. He also said that he and his people fully understand it when Canadians are suspicious about some religion that they know nothing about. He expressed the desire to promote understanding and good relations between his people and other Canadians.

FOR DISCUSSION

1. Divide your group into two. Have one half represent the members of the Zoroastrian religion who purchased the property for a temple and the other half represent concerned residents in the area. Have each side present the reasons for their point of view and discuss. See if you can reach a settlement.
2. If we stand for the right to religious freedom, do we mean it as much for people of other religious beliefs as we do for our own?
3. What might we do to ensure that "freedom" of religion becomes more than one article in a constitution?

4 Economic Rights

The Rev. Dr. Roy Neehall, General Secretary of the Caribbean Conference of Churches, in the following address, looks at human rights as they relate to economic concerns and what all that has to do with the church! The address is edited from the original which was presented at the Caribbean Ecumenical Consultation for Development.

The economic life of the Caribbean like that of the rest of the developing regions is characterized by dependence. The mechanisms of domination which perpetuate this state of affairs are part of a whole international structure of trade, aid, money, communications and power. Slowly but surely people have come to recognize that political independence which we celebrate every year is almost powerless in trying to arrest the manipulation of the economic order by the rich or affluent nations. Those who within the Caribbean are in positions of power and privilege are not really affected, but it is the masses of people who face the consequences of this state of dependency—lower prices for their agricultural products and a higher cost of living, no room in the secondary schools, bad access roads which they desperately need for the transport of their products—and in the rural districts as well as in the urban districts, growing, ever growing, unemployment.

These problems seem impossible to solve as long as the people at the base of the social pyramid are excluded from the decision making process. Democracy is caricatured as five minutes in a polling booth every five years. As long as our styles of life, our values and our understanding of development remain tied to the principle of economic growth at all costs, we will continue as helpless pawns in a game for which the rules are created by others.

A distinguished economist, son of the soil, William Demas, has an important word that links economic renewal to the sort of contribution the churches may well be able to make in the future, and I quote: "The critical area in which change is required is in that of values. Only a change of values would hold out hope for a solution of the unemployment problem and for a transformation of agriculture and rural society. Only a change of values would enable the people to accept a revised definition of development itself and reject the Madison Avenue definition of the good life. Only a change in values could contain the revolution of rising expectations for material improvement. Only a change of values could give the people the motivation to build from below."

I dare say that the significance of that last statement needs to be underlined and thought through by anyone who is concerned about development. For over the past decade and even before that in all the developing countries of the world we have been subjected to a philosophy of development that involved building from the top. This meant that participation of people at the base was virtually excluded . . . and development became the preserve and the prerogative of a group of people who were known as development experts and technicians.

William Demas points to the kind of revolution and thinking that must come. Development depends not on what is planned *for* the people but on what the people now have in terms of potential and what is built from below upon them. Without liberation from enslavement to the values which perpetuate exploitation, dependence, adaptation and powerlessness, we cannot expect the transformation of political, economic and institutional structures to bring in a new day. The Gospel supports change; in fact, its fundamental theme is constant renewal—Behold I make all things new, said the Lord. But those who will benefit from change—the masses of poor, oppressed or exploited people, the millions who lack the elementary human provisions of home, job, diet, health and school, the 80% of the world's population who live in the poorer nations of Africa, Asia, Latin America and the Caribbean—do not now have the power to create change.

It is at this point that the Gospel becomes acutely relative for without a new consciousness of their dignity and potential, without a critical awareness of their situation and a new concept of power in terms of cooperation rather than economic and military might, the poor and the powerless will remain in that state. The Gospel projects the total liberation of man and society, condemning all the forces that oppress and projecting a new society based on justice and solidarity.

It is on this vision of a new man and a new society that the Church bases its involvement in development. However the church has often been seen instead as fulfilling the very opposite role. Whatever the reason for this the fact remains that there is a growing conviction among many, particularly among the young, that the church as an institution is too closely linked with the elite, the privileged and the powerful. To fulfil its essential mission of liberation sometimes even in our day the Church has become a tool of oppressive forces. Has the Church forgotten that its Lord was a young revolutionary who dared to challenge the injustice of a socio-political system? Must the Church continue to obscure the character of the Supreme Liberator? Do we dare to talk about social change without looking to the inner transformation of the Church itself from an institutional power and privilege to a servant people of a servant Lord?

The establishment of world society, a Caribbean society, based on justice is the ultimate goal. All else must be seen as means to that end. It is not going to be a package deal which people must accept. They are all participants in the process and the more they become involved the less orderly will the movement be. It is naive to expect that change or development in terms of justice can be achieved without conflict. The Gospel does not mince words for where evil and injustice are concerned Jesus said—"I have come not to bring peace but a sword".

This raises the question of the place of violence in the process of development, interpreted as social change. Social change is possible on a revolutionary scale without force or violence provided those who now control the instruments of physical power do not use violence to defend positions of privilege and injustice.

Development as justice—God grant that this may be possible in the Caribbean. Development as justice—without violence—is not possible unless the *hope for change* among the masses of marginal people is matched by the *will for change* among those who now control society. The Christian Church cannot escape responsibility, because within the membership of the Christian Church are both the powerful and the powerless. Moreover, where the struggle for liberation leads to the polarization of groups and classes, the Church is also confronted with the equally difficult task of reconciliation. But the problems are immense, and the progress has been slow. Counter forces are always at work. The change in values and attitudes is difficult in the face of massive emphasis, through the mass media, on materialism and consumerism. Education continues to be largely irrelevant and the cultivation of individualistic rather than social values prevails in a system of competition from the very earliest years.

The churches of the Caribbean are summoned to transform themselves first of all so that they may be participants in the process of developing a people's movement for change. For Christians living under the Gospel, involvement in this process of development means conflict, agony and sacrifice. It is a pattern which it inherits from the saving acts of God in Jesus Christ. Of one thing we feel confident however, it is the will of God that His people should be free to live out the fullness of that life which is in His Image and which the Spirit of the Lord breathed into us.

FOR DISCUSSION

1. a) Dr. Neehall feels that a change in values is necessary for economic change or renewal. What changes has he identified?
   b) If Canadians acted on these suggestions for a change in values how might we change?
   c) How do you feel when you hear someone saying they don't really want to be more like us?
2. a) Who, in Canada, and in your community, are the poor, those people "at the base of the social pyramid"?
   b) Are they involved in making decisions?
   c) What injustices do they suffer?
3. a) In Canada, we don't usually think of Jesus as a "young revolutionary" or the "Supreme Liberator". What are some of the descriptive names we use for Jesus? Use a Hymnbook for reference.
   b) How do these names reflect the experiences and backgrounds of those in the Caribbean and we in Canada?
   c) Do these names also suggest how each sees the church relating to society?
4. a) Do you feel violence is ever justified in order to make social change possible?
   b) Is there any right that you now have for which you would "fight" if it were taken away?

Native People: What Rights?

5

The Rev. Kenneth Stright of Rossburn, Manitoba, is a minister of the Presbyterian Church. In this first interview he talks with Robert Tana who carries a number of responsibilities—Home and School Co-ordinator with the Rossburn Schools, Band Counselor, and the Presbyterian Church's representative to the Task Force on Indian Work.

Stright: *What do you feel to be your rights as a Canadian, as an Indian?*

Tana: I think we have many rights . . . away back, my ancestors were the native people of Canada and were the first people in North America for many years. That is where I would like to begin. Our people used to live here with no interferance. We had our hunting, fishing and our own way of living, and there were no clocks or time, and we just lived from day to day in a peaceful way. I think our problems began with the people from overseas, because when they first saw the Indians on this side of the world they were scared of the way we dressed and the way we lived. Sometimes we would have to protect ourselves. Perhaps that was why in the history books we were called savages, which we really weren't. We were just defending our lands and our rights at that time. Soon a government was formed in Canada, and to get rid of us they put us on reserves where we were looked after. They gave us these treaties and rights. We had pretty good rights guaranteed to us.

There was free education, free medical care and no taxes. We had some rights but we also lost many rights. We lost our Indian culture. We couldn't practice some of our ceremonies any more. They took our drums away and told us not to live like that, because we were doing wrong. Yet we had been living like that for many thousands of years. This world is changing so fast, the governments are looking at things differently. There is real concern of the native people in Canada that they are trying to take these rights away from us, including the reserves.

Stright: *So what you really are saying is that you've got rights like any other Canadian, and due to your position as original inhabitants and in a sense the original owners of this land, the rights guaranteed to you by the treaties should now be respected, such as the rights to free medical care and the rights to your lands and all the other things that we call native rights. Now you are getting worried because it sounds as though you are not going to be able to exercise these rights in the future. What do you see for the future for your children?*

Tana: I think it is very important that we as leaders today encourage our children to get that education, to get the strong way of living, in order for them, as they grow older, to stand on their own feet. What I want to see in the future is our own native peoples become lawyers, doctors, teachers equal to anybody in this world.

Stright: *Do changes need to be made in the education for Indian people?*

Tana: I can see for the next few years we have to go along with the present school system, but we know there will have to be great changes in the school program in the future. Our native students going to the public schools have to have native history written by our own people. Also we need our language and more arts and crafts as part of the public school curriculum. As a leader here and Home and School Coordinator I see the need for the teachers and the parents to get more involved with each other, to get to know each other and be able to work with the students.

Stright: *You have now, I believe, the right to make your own decisions within the reserve. Do you also have the right to make decisions within the larger community around you such as decisions within the schools, in hospitals, decisions within any of the public services offered to you such as child care and welfare services; do you have a voice in these things?*

Tana: It wasn't too long ago since the Indian Agents left us and it is to the point now where we are going into so-called local government in this community and many other native communities. It is just a beginning where we are doing our own decision making, but still I see that we are going to be tied up a few more years on this because the government gives us a few dollars to keep us going, but this is not what we want. We want a whole sum of money. If we had a lump sum of money we could build our medical centres or maybe our own school but it is not possible at this time. And the second question you asked, yes we do have a voice to express our opinions in these public matters in Canada, but the decision lies of course with the government.

Stright: *Is there any pressure put on you simply because you are an Indian? Are you ever ridiculed or condemned outright just simply because you are Indian?*

Tana: I would like to comment on that. I am very proud I was born an Indian because for me as an individual it has given me a great tolerance and a great pleasure.

Stright: *Has anything ever happened to you in relationing with other people where being an Indian made a difference?*

Tana: Well, one time I went into a bar and sat down and the management told me I had to leave because I had an Indian headband on. So we left. I have heard of many similar things happening to my people, but they don't seem to do anything about it. They just let it go by.

Stright: *Are you treated any differently by the police forces here because you are an Indian?*

Tana: A few years ago when we didn't have any communications with the R.C.M.P. and where we didn't know each other I believe they really hasseled us a lot. Not too long ago we started seeing them on a monthly basis and we brought our problems to them about what the detachment was doing to our people, so in a way I could see a change in them because we were communicating with each other and we knew each other. But still I see where some members of the reserve, where the policemen don't know them, they seem to pick on them. But where they knew us, where they knew the chief of council, they don't bother them that much.

Stright: *Have you always had the right to practice your own religion, was that always accepted as something you could do freely?*

Tana: I believe we have always had the right to practice our Indian religion, but along the way we were discouraged from using our drums and were not allowed to participate in some of our ceremonies. Now a lot of these traditions have been lost because our elders didn't teach them to us.

Stright: *Do you think the church has any role in guarding or encouraging your rights as Indian people?*

Tana: I think the church has been of great help in the past—the church here anyway is helping the people. They have set goals now. To me they have been of help because the children and parents have some guidance for a better way of living. They are giving us ideas for organizing activities for our children and suggesting ways of bringing up our children.

the right to take part in cultural life

One attempt of the Church to encourage understanding

During the summer of 1978, Birtle Presbytery of the United Church and Brandon Presbytery of the Presbyterian Church, sponsored a Cross-Cultural Vacation Bible School. The volunteer youth leaders were both white and native. The two camps were both six days with half the time spent in town (Birtle and Rossburn) and half on reserves (Bridtail and Waywayseecappo). In addition to Bible Study, activities included crafts, music, games, a Pow-Wow and a Parents' Day picnic. The Rev. Ken Stright, who was on the planning committee and directed one of the camps, talks with Bev. Maxwell one of the white leaders of the camp. Bev. is 16 years old, in grade eleven and is from Osborne.

Stright: *Do you think this program will help relations between the towns where it was presented and the reserves in the areas in which we had it?*

Maxwell: No. But if it's continued, it will.

Stright: *You do not yet see any results among the children or the teachers?*

Maxwell: Among the teachers, yes; but not the children.

Stright: *Have you any lasting relationships come out of this for you?*

Maxwell: Yes. Quite a few have made lots of friends.

Stright: *Now, you say that the program, if not continued, will probably not result in any differences in the areas regarding the relationships between Indians and whites. How did you classify relations between Indians and whites in our community here at Rossburn and the Indian reserve?*

Maxwell: Well, the relationship between white people and Indians is definitely very bad. It really is. It's terrible. But if the program doesn't continue, last summer would be a waste of time. It was fun and the children I am sure enjoyed it, but it's the parents as well as the children that we are trying to educate.

Stright: *What happens in our schools here in town at recess, when it's time to play or say at dinner time?*

Maxwell: Just a lot of fighting. They have gangs now and there's Indian children in one gang and white children in the other gang. The teachers unfortunately favour the white children. There is also pressure from the parents and the white children aren't supposed to play with the Indian children. It's pretty rough.

Stright: *If there were to be a follow-up program to this on a different line, say camping for instance, would you be interested in teaching and what do you think would be accomplished by that?*

Maxwell: I would definitely be interested in teaching. I think camping would be better because they are with each other mixing constantly, and so they get to know each other and the differences may not be as significant as they are when they just see each other in school with all the pressures on them. But if they are at a camp and there is no more pressure on them and everybody's together, it should be pretty good.

Stright: *You said that you did make lasting friendships. If there were more opportunities for relationships between you and other young people who are Indian in this area, do you think anything would change in the future for this town?*

Maxwell: Definitely. It would be an improvement.

Stright: *So you are saying right now that there is a lot of ignorance regarding what happens in town on the part of the Indians and what happens on the reserve in regard to the whites.*

Maxell: Well, I think it's both ways. There is ignorance on both sides.

Stright: *I would also hazard a guess from my own point of view, that the worst of each culture is seen by the other. The people who come to town are often those who are drinking and the people that go on the reserve are often, shall I say, the less desirable elements of the white society in Manitoba. Now do you think that has to be broken down to relations with what could be called every day normal people just inter-reacting together?*

Maxwell: Yes, because a lot of Indian people have told me, "Hey, you're not like white people I've known; you don't put us down" and stuff like that. So, if people got together it would improve.

FOR DISCUSSION

1. What are some of the fears of Indians as raised by Robert Tana?

2. Bev Maxwell says she has been told she isn't like other white people because she doesn't put Indian people down. In general, how do you think native people view white people?
3. What did you learn about Indians at school?

4. What do you read, hear and see about them in the media?

5. a) Do you feel this is an accurate picture?
   b) How/Where might you discover "the facts"?
   c) How/Where might you get to know them as "people"?

6. A company is preparing to open a new manufacturing operation in a community in which there is a significant unemployment problem that affects all groups, but is most severe among Indians on a nearby reserve. The human rights committee of a trade union local suggests that the union take advantage of the situation to start an affirmative action program for Indians. It is proposed that the union ask the employer to set aside a certain number of jobs in the new plant for Indians. Several unemployed union members object, arguing that the time is not right for a program that favours one group since unemployment affects all groups. How should the issue be resolved?

   and/or

   The Cross-Cultural Vacation Bible School sounds encouraging. Refer to your notes from session one where you identified who the people were in your community with whom relationships could be improved. Select one situation and plan an event or programme that could start the way to better relations. (Eg. Who do you want to come? How long should it be? When? Where? What can you do in the programme to help people get to know each other? How can you create a situation where people feel comfortable discussing the problem?) Divide the responsibilities and . . . . Good Luck!

REMINDER: Bring your clippings to the next meeting.

“WE’VE ONLY JUST BEGUN” 6

So what can we do about human rights? At the WMS (WD) Council in May, 1979, the delegates, during a workshop on human rights, were asked to list what we could do. Many good ideas were made, but one group summarized the feelings of most of the others with: BE AWARE, BE INVOLVED, BE PREPARED TO MAKE SACRIFICES. So we have simply built on these ideas.

Be Aware.

Listening is a difficult task, especially when the message being heard is unpleasant or critical. But Canadian Christians must learn to listen with the same openness and respect that God showed when he listened to the groanings of the slaves in Egypt. We will hear of conditions that repulse us, that offend our sense of decency and fairness, and that tempt us to despair of any breakthrough to a better life for those who suffer. We will hear voices that blame many of those conditions on the economic and political activities of the affluent Western nations. What we hear will give us a deeper understanding of how we are perceived by our brothers and sisters in Christ whose quality of life is different. That awareness may be painful but it may also contain a word from God.

Be Involved.

Christianity is an activist faith. God calls us to be involved in the work he is doing. Our Father’s name is “hallowed” by the relationships of mutual respect and trust that we establish in our individual and corporate lives. We are the language of God. How to be involved is a more complex question, but the secret is to start where you are. Be aware of conditions in your own community, esp. the treatment of minority groups and new Canadians. Be involved in raising questions and supporting changes that will improve the quality of human rights enjoyed by all in your community. Involvement on a national and international level is possible through a variety of voluntary and governmental organizations that are intended to provide for a collective expression of concern and support. The Church as a corporate body, as is evident in the following case studies, is involved around the world in the struggle for fuller human rights. In many cases, it cooperates with non-Christian groups to further the work of humanization it believes God to be doing. Your prayerful involvement is needed.

Be Prepared to Make Sacrifices.

The cost of discipleship is never cheap. To respond to God's covenant call means taking risks and making sacrifices. In our present situation, this is especially true for Christians in the affluent West. Somewhere, the merry-go-round of consumerism must stop. Somehow, the social, economic and political oppression of human beings must be put to an end. Sometime, we must be willing to say "I respect you" in concrete terms by guaranteeing the human rights of food, clothing, housing and self-determination. Our task is not to provide all these things through charity, but rather to remove obstacles in the way of people gaining them for themselves. To accept that task is perhaps the most difficult of all, because it means giving up control, sacrificing the power to set conditions on our help. Yet it is just such unconditional love and support that lets those who suffer know that the love of God upholds them.

When Moses went to the people of Israel in Egypt, they would not listen to him, "because of their broken spirit and their cruel bondage" (Exodus 6:9). It was only as God restored their personhood in the concrete deliverance of the Exodus that they came to know of his love and compassion. God calls us to a similar awareness, involvement and sacrifice as we work for a fuller realization of human rights for all people. Mission in the 1980's will be conducted in this new key. We serve God as we are vigilant for humanity.

FOR DISCUSSION

Note: Before the programme begins have everyone pin up the clippings they have brought.

1. Have everyone circulate around the room to read the clippings, keeping in mind the above material—awareness, involvement, sacrifice.

2. What rights do the clippings portray? Share some of your thoughts as you read the clippings.

3. Do you feel-think differently about these situations now than before the study? How? Why?

4. What would you tell others about—
   "What does human rights have to do with mission?"

5. Plan an event for your congregation or community so you can share your concerns.

   and/or

   If you didn't plan an event in session five . . . do it now!

A VIGIL FOR HUMANITY

Call to Worship:

This is what Yaheh asks of you: only this: to act justly, to love tenderly and to walk humbly with your God. (Micah 6: 8b)

Adoration:

Read Deuteronomy 6:10-13
Silence
Prayer: O Great Deliverer, Provider of all that we enjoy, guide our thoughts as we read of your vigilance for humanity and direct our lives as we seek to embody your justice and love.

Confession:

Read Isaiah 1:10-17
Silence
Prayer: O God of the Exodus, you have shown your self to be a God who is sensitive to human suffering but we, your people, have been insensitive. O God of the Prophets, you have reminded your people again and again of your covenant and their responsibilities but we, your people, have not listened carefully.

O God of our Lord Jesus Christ, you have sent your Child to show us the depth and the breadth of your love and purpose for all humanity but we, your people, have not seen clearly. O Spirit of the living God, warm our hearts, open our ears and eyes that we, your people, may exercise a more faithful vigilance for humanity.

Thanksgiving:

Read Isaiah 61:1-11
Silence
Prayer: O God of Creation, the goodness of all that we enjoy comes from you and we, your people, give you thanks.
O God of the broken and the dispirited, you have called a people to embody your will and purpose in history and make your love concrete in every day life and we, your people, give you thanks for that task.
O God of new visions, you have raised peoples out of the valleys of dry bones by overcoming oppression and sin and we, your people, give you thanks for that example.
O God of the Incarnation, you became flesh and

lived with us to confirm the promise of your presence as we seek to show forth your justice and righteousness and we, your people, give you thanks for that enlivening act of grace.

Commission: Come now; I will send you to Pharaoh and you shall bring my people Israel out of Egypt. *(Exodus 3:10)*

Benediction:
The Blessing of God,
Father, Son, and Holy Spirit,
Be with us all. Amen.

AUDIO-VISUAL RESOURCES

Koreans in Japan	Strategy for Strangers 16mm film, colour, 15 min., rental $5.00 Bruce Marsh interviews In Ha Lee about the situation of Koreans in Japan.
Native Peoples	The National Film Board is the best source for films on Native Peoples. To see the listing and to rent contact your local library or the national office at: Suite 642, 150 Kent St., Ottawa, K1A 0M9 (tel: 613-996-4861) Two suggestions: The Indian Speaks, and These are My People
Caribbean	Caribbean Ferment 16mm film, colour, 15 min., rental $5.00 Barbara Frum interviews Harold Sitahal of Trinidad and Haimdat Sawh of Guyana.
	Caribbean Crosscurrents colour filmstrip with cassette and guide, 16mm, rental $2.50 Many of you will have this filmstrip which was used with the Caribbean study two years ago. It is very relevent to this study, so pull it out and send it on the rounds again!

Unless otherwise indicated the above resources are available from Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7 An invoice, including postage and rental, will be sent.

AS WE SOW—Available from United Church depots across Canada:
Vancouver (AVEL, United Church); Edmonton (United Church Resource Centre); Winnipeg (United Church Book and AV Centre); Toronto (CANEC Publishing House); Montreal (The Church Book Room); Sackville (Maritime Conference Office); Newfoundland (United Church Conference Office).

EVALUATION FORM

In general, how did your group find this study?

excellent ________ fair ________ poor ________

because ____

____

What other resources (including people) did you use?

____

____

____

____

What did your group learn/discover—eg. about Human Rights, about Mission, about your community?

____

____

____

____

____

Any other ideas, comments, suggestions?

____

____

____

____

____

How many people usually participated in your study session? __________

How much time was set aside for the study (excluding worship)? __________

How much time did leader(s) spend in preparation for each study session (approximately)? ____________________

How much time does your group feel a leader should be expected to spend in preparation for the study? ____________________

How does your group decide what it should use as study material?

____

Did anyone in your group attend a workshop on the study (eg. Presbyterial)?

____

Did your group make use of your Area Educational Consultant? If so, in what way?

____

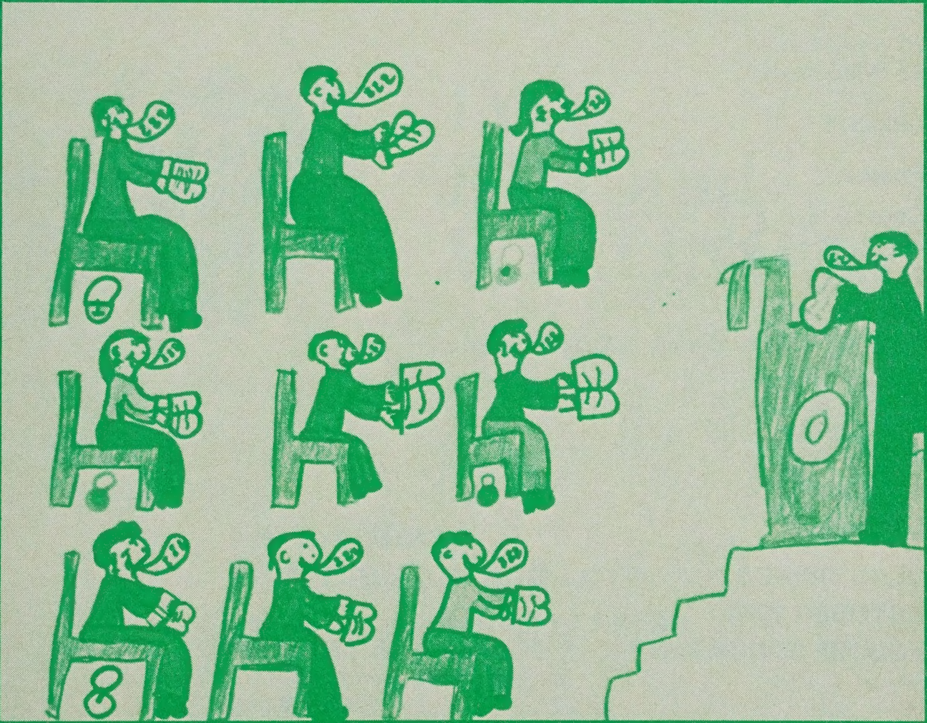
Name (of person completing this form): ____________________

Address ______________________________

Congregation ______________________________

Name of group using this study ____________________

Please mail completed form to: Adult Programme Secretary,
Women's Missionary Society (WD)
50 Wynford Drive, Don Mills, Ont. M3C 1J7



THE RIGHT TO BE PART OF THE CHURCH

OCTOBER 1979

GLAD TIDINGS

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GLAD TIDINGS
OCTOBER 1979
VOLUME 55 NUMBER 8

KATHLEEN HUMMELEN
EDITOR

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The IYC Art and Writing Contest, held earlier this year, resulted in a great number of entries from across the country. These reflect a lot of creative thinking and hard work—to select a few for publication was not an easy task! A complete list of winners and participants starts on page 29.

IYC ART and WRITING

Fill the World With Children and Love

There is love as well as hatred in the world
We, the children of the world,
Want and have the right to love,
and Be loved.
With all the hatred and war in the world,
People should have time enough to stop,
And think about the children of the world
and think about love,
That the World could be filled with.
Only if we could think,
Think of how to fill it with love.
Maybe, just maybe
Some day it will be filled with love;
The way God wanted it to be.

by Karla Khan

THE RIGHTS OF THE CHILD

The child deserves just as many rights as you and me. A child is something not to be looked down upon but is something to admire and be thankful for. In this world we can not live without the happy face of a child or the sorrow you may share with a child. It is the child that keeps us feeling young and proud of what our world is today.

Just because a child may be of a different race, colour, sex, or religion, this is no reason for a child to be treated differently. God had put us all on this earth to be treated equally by others. The wealthier child may be highly looked upon by others because of his wealth, but if you were to really sit down and think about it, it is the child of less wealth that is the better friend to have for he is the one who really knows what the quality of life is about. Everything can not be handed to him on a silver platter because he must work for it.

Yes, every child needs affection, but it is sad to say that not every child receives affection. Perfect examples of this are homes for children that no longer have parents for various reasons. In these homes the children have many friends to play with but how many of them receive a good kiss and hug from someone who really loves them? It sure the heck isn't very many times and it is sad to see.

Those children that live in poverty should receive adequate nutrition, medical care, and free education. Money is a problem for the parents of these children and therefore they are not able to receive the above three items as we are able to at any time. If we were able to donate money along to these parents and their children we would be helping out many children and saving them from the possibility of death. After all it is the child who will run the world once we are gone.

The child should be used as a useful member of his or her society. You're always hearing "Oh no you can't do that you're not old enough". There is no reason why a child of 10 or 11 can't do the little jobs that a 16 year old may do and give the 16 year old a more responsible job. In this world I think the age of the child that should receive a job has nothing to do with the jobs but how responsible and useful that child can be to his society.

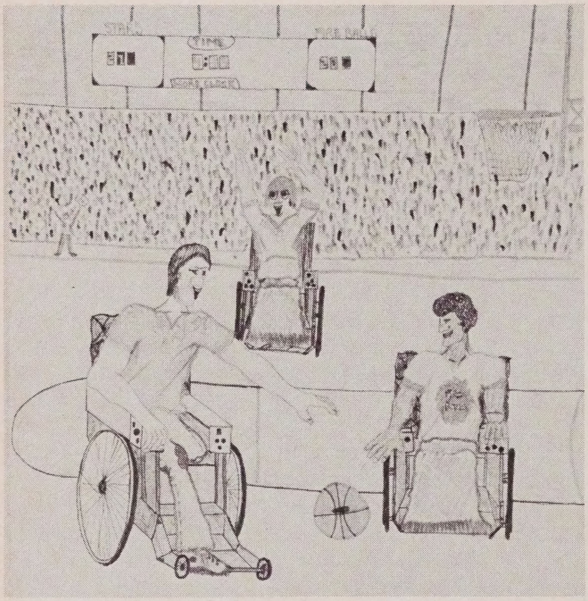
In time of disaster the first one's to be relieved should be the child. A child of a young age has not lived a full life yet to know what living is all about. If you were to rescue them first you would be giving them a better chance at living. As for the middle age adult they have had a chance to find out already what the heartaches and headaches of living are all about.

If I were to mention the word adult to you, you would automatically think of "responsible". On the other hand if I were to say the word child you might think "a pain in the neck". The child deserves the right to a name of honourability and a name of importance. After all, this world's population is also made up of 50% children. Remember that if a child lives with acceptance he learns to find love in the world.

by Shaun Martin (16)

LOVE & UNDERSTAND
US

T. Smith



the right to play and recreation for everyone

Scott Namson (12)

THE YEAR OF THE CHILD

Y is for you, the child of the year
E for education, you should hold so dear
A for attention, which never should cease,
R for all races to live in peace

O for opportunities to enrich your lives,
F is for the friends, you need to survive.

T for your troubles, we hope will be few,
H for good health; each child is due,
E for equal rights, all children are entitled to.

C is for care, tender, loving and true,
H is for help, parents should give to you.
I is for important, all our sisters and brothers,
L is for love, from our Fathers and Mothers.
And
D is for divine, which this world would be—
If children never saw another war or any poverty.

Laura, Lisa & Len Lawrence (10, 9, 8)

EXTINCT?

Peace,
love,
understanding.
in the world of today
these words are merely
figures of speech.

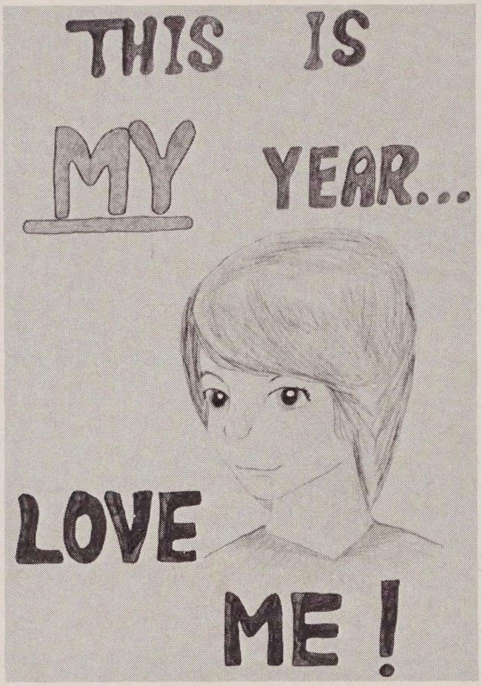
Where on earth is there
complete peace,
undying love,
absolute understanding?

War,
hate,
mockery, still abide.
What of iran; uganda?
does anyone, anywhere,
let alone children, have
peace,
love,
understanding?

* * * * * * * * * * *

Peace,
love,
understanding.
have you not seen
children, joyfully laughing
on a spring day?
a tender proposal; shy youth
stammering his loyalty to one
who is, in his eyes, a princess?
the mother,
kindly kissing
her child's scraped knee?
sympathetic friend,
eyes glistening,
as she shares another's sorrow; joy?
where is love?
peace?
understanding?
Have a good look at yourself.

Bonnie L. Stephanson (13)



A Cry for Love

In every child's heart there is a dream, a dream to be loved. For many children it is a dream that will never come true. Children crying, as there is no one to comfort them or to say "I love you".

When a child is born the doctor slaps them and you can hear the cry of life. Like the first cry to live, there is a cry to be loved. There's no way to escape it, because everywhere you go children are crying out to be loved and taken into someone's arms.

Once a child is given birth, that child should have the right to be loved and cared for, if two people can share their love together and bring forth a new life, that new life has a right to their love. But to some people love is just a game, without a name.

Many children are born in this world only to see an orphanage where there are so many others. No one child here gets the love he needs while growing up. There are some children blessed with fostor parents. Some are adopted into a family who will love them as their own child. They would receive the love, they were not given from birth. Yet there are others that were never given the chance to see the world, because they are killed before the day comes when they would have seen the light. Maybe it was the best for them.

To live is nothing. To be loved is something. To live and be loved is everything.

Marilyn Ann Proudfoot (16)

TAIWAN

About 17 million people are living in Taiwan. By far the largest part of them—over 12 million—are Taiwanese whose forebears have lived there for over three centuries or more; a few are tribal people of Polynesian stock; and the rest are Chinese mainlanders who settled there after World War II.

The mission to the island of Formosa—as it was formerly called—started in the second half of the nineteenth century, when James Maxwell from the Presbyterian Church of England arrived in the southern part of the country, followed later by George L. Mackay from the Presbyterian Church of Canada who went to the North.

There have been missionary efforts and missionary links ever since, contrary to what happened in mainland China where missionaries had to leave in the early fifties. And today there are still a large number of missionaries from the Presbyterian Church in the US (and other churches) working with the Presbyterian Church in Taiwan—the largest Protestant denomination in the country. But even so, it remains a minority in a mainly Buddhist environment.

Taiwan has worked very hard for over twenty years to become a world trade power and apparently the standard of liv-

This section and that on religious freedom are from the Reformed Press Service, World Alliance of Reformed Churches.

ing has gone up. Statistics, however, show that only 2% of the working population get 29% of the total annual income for all wage earners. Obviously, the normalization of the relations between the United States and the People's Republic of China is another major concern for the country which is already facing serious difficulties. As the moderator of the Presbyterian Church of Taiwan said in his Christmas message: "The establishing of diplomatic relations between the United States and Communist China was not unexpected, but it has made us all feel very sad."

The country itself is undergoing mutation and there are signs which indicate a new trend towards democratization. People are asking for freedom of press and publication, amnesty for political prisoners, respect of human rights and abolition of martial law.

In such a context, the relations between the Government and the Church have not always been at their best. But in spite of all adversities and harassments, the Church is growing steadily. On January 1, 1979, it started a new "Ten Plus One Church Growth Movement". The broad aim of this movement is to increase the communicant membership of every congregation by 10% every year, so that by 1985, the 120th Anniversary of the coming of the Gospel to Taiwan, the communicant membership of the Presbyterian Church in Taiwan will be double what it is now.

Although some initial thinking for this movement did come from the General Assembly, it is the local churches which are deeply involved. First of all, and during a whole year, the Church will try to bring back those members who have drifted away. Later, efforts are to be made to reach out to those who have never heard the Gospel.

Besides this, the Church is involved in a strong Lay Training movement which started nearly two years ago. Several years of hard work culminated in the publication of new Sunday School materials which are not simply a translation of foreign publications but relate to the local situation itself.

Early in December, 1978, the Presbyterian Church in Taiwan sponsored, with the cooperation of the Christian Conference of Asia, a consultation on the "Mission of the Church Today". Apart from local people, the meeting was attended by several representatives from sister churches abroad, among them Dr. Yap Kim Hao, General Secretary of the Christian Conference of Asia, who emphasized that the Asian churches must take into account Asian realities—suffering, poverty, exploitation and oppression. "In doing so", Dr Hao said, "we must of necessity deal with the issues of human rights and social justice. What is happening in the Presbyterian Church in Taiwan has special significance to our understanding of the Church in Asia. The Church has awakened to its responsibilities, and affirmed the right of the Taiwanese people to determine their own destiny and future." [The Presbyterian Church in Canada was represented by the Rev. Earle Roberts.] Another major event in recent months was the fact that the Presbyterian Church in Taiwan entered a sister-church agreement with the Evangelical Church of Berlin-Brandenburg (Berlin West). It is hoped that a deepening relationship may benefit the two churches involved.

The Presbyterian Church in Taiwan is prepared to take her responsibilities in the future as she has always done in the past. As Dr. Kao, the Church's General Secretary, put it: "Although we do not yet know the path we shall walk along we know that it can only be the path of the Cross. And as we go along it we can only proclaim Jesus Christ as Lord in the power of the Resurrection, praying that through peaceful but powerful methods Taiwan may become a place pleasing to God, where justice, freedom and peace may flourish."

religious freedom endangered

The religious bodies in Taiwan, especially the Presbyterian Church in Taiwan, are faced with a serious problem of religious liberty due to the Nationalist government's recent move to keep them under tight control. According to the Central Daily, (the official newspaper) on June 15, the Executive branch of the government has passed "Regulations for Shrines, Temples and Churches" and sent them to the Legislative branch for ratification. This has been done with minimum consultation with religious bodies.

Ostensively, the "Regulations" are meant to be no more than up-dating the "Regulations for the Supervision of Shrines and Temples" enacted in mainland China in 1929. But a number of new articles in these "Regulations" give us every reason to think that the "Regulations" are directed at the Presbyterian Church in Taiwan which has been, in recent years, vocal concerning Human Rights issues and the future of Taiwan. Some typical examples of such new additions in the "Regulations" are clear evidence of this:

Article 7: Religious propagation must be done in public in the Chinese language. Interpretation from another language may take place if the speaker does not know Chinese. (Note that Chinese in this article means Mandarin, the official language. This would lead to the banning of the Taiwanese language from the Presbyterian Church, the language spoken by 85% of the population and used in that Church).

Article 19: If a shrine, temple or church is against national policy or is in contravention of its established aim or against public interest, the government authorities may take the following action:

1. Give a warning
2. Nullify any resolution which was made.
3. Order its reorganization.
4. Dissolve the legal entity.

Article 20: If a board member or religious propagator belonging to a shrine, temple or church breaks the law or acts against the interest of the shrine, temple or church or its constitution, the government authorities, apart from discharging him from his job and ordering the selection and appointment of another person, may also fine him 1,000-3,000 silver dollars.

If articles such as these were to become law, the religious bodies, and particularly the Presbyterian Church with her strong sense of prophetic mission at this particular juncture in the history of the Island, would become completely subject to the government's whims and wishes. The basic intention of these "Regulations" is very much like that of the "Law for Religious Groups" enacted by the war government of Japan in 1940 to control and persecute churches in Japan, Korea and Taiwan. There are similarities in this with Germany in the 1930s.

This is a serious case of violation of religious freedom. The Presbyterian Church in Taiwan has taken steps to inform her members of the grave consequences these "Regulations" would create. The Church has also appealed to the worldwide Christian community for prayers and support in their struggle for religious freedom.

news from the Ellises

Thank you very much for your consistent concern and prayers for us, especially since President Carter's decision to recognize Communist China. There has been remarkable political stability throughout this period, in spite of jitters at first, and continued economic prosperity. For all these things we give thanks to God.

Taxi horns and locomotive whistles let me know of the busy city beyond our campus. It is a typical June day—hot enough to perspire at the typewriter but with a breeze outside my window waving the coconut palms, small "rose-apples" dropping from a huge tree, and cicadas "churring" in the branches.

Forty-six young men and women graduated from the college last Friday. Our twenty-five in theology, plus the fifteen to twenty from the Taiwan Theological College in Taipei and thirteen from the Yu Shan Theological College (tribal) will take up appointments on the 1st of August. About twenty other graduates from our college, in social service, kindergarten education and church music will also be finding their places of service. It will, I think, be a big adjustment for the men, most of whom have been studying for eight or nine years since high school, including their years of military service, and especially so for the three or four "rebels" who have been enjoying student power and will now have to come to terms with the relative isolation and daily pastoral demands of small, mostly rural congregations.

In the college I have continued as chairman of the worship committee, have been in the executive of the Life (discipline) Committee, have been class advisor to the first and second year music students as well as teaching a first year course. Outside, my chief interest this term has been helping in the Thai-peng keng congregation we attend. In February I was asked to train members to counsel and follow-up people who made decisions at a congregational preaching mission. I was able to adapt the Billy Graham Evangelistic Association "Roots" materials which John and Pat Allison of Stoney Creek had given me last Summer. Since then a church in Kaohsiung has asked for the materials and so has the Graduate Fellowship of the Campus Evangelical Fellowship (NCF) in Tainan. More adaptation is needed but this has been a good start.

Thai-peng keng is a large downtown congregation (Sunday morning attendance of 325-400). The congregation is scattered and it is very easy to remain a stranger. The Session decided to start family-sized fellowship groups in each district of the city and since the beginning of May an average of 11 of these have been meeting each week. My job has been to develop a curriculum and leadership training. The tradition of listening submissively to a teacher is centuries old but already group participation is growing.

I have also been doing some work for the Taiwan Church Growth Society. It is launching an all-Taiwan research project to discover just what growth there has been in the churches in the past five years and what denominational and inter-denominational service and leadership resources there are. Hopefully some of the results will be available in time to fit our piece into the world picture being drawn for the 1980 Bangkok Congress on World Evangelization, a successor to the Lausanne Congress of 1974.

The pressure on the Presbyterian Church from official circles is much the same as it was last year though perhaps less direct and I think a number of people in responsible positions understand our position better. We are trying to be consistently subject to Christ, the Head of the Church. That means sometimes being supportive and sometimes critical of the government and trying never to allow ourselves to be used as a tool of the state. But this stance hardly makes us popular.

Robert is ten days too young to go to the very good Chinese elementary school attached to Tainan's Teachers College! The next best school is run by a Roman Catholic order. Marilyn and I visited it and were very favourably impressed by the facilities, atmosphere and cordiality of the staff. It will mean going by school bus but he will be in a class of 50 in a school of 1,200 instead of in a class of 60 in a neighborhood school of over 3,000.

Stephanie brought a delivery man over from the house a little while ago. She has stayed to draw and chatter, presenting a challenge to my powers of concentration. In a few minutes she will probably phone home and tell Marilyn that she is on her way.

Life has been extra busy for Marilyn since our friends, the Taylors, left for Britain. Eileen had been in charge of Robert's school and Marilyn had helped with the reading. But he was only home a few days before he wanted more school. After a while Khe-jin joined it, too. I think it is no small compliment to Marilyn that the boys are so enthusiastic. With this teaching, besides language study, a little English teaching and being secretary for the Canadian Mission Committee she is busy.

We will likely spend the first three weeks of July in Hsinchu, the windy city, at Clare and Grace McGill's home while they are away and we hope to take a fourth week at Sun Moon Lake.

Please pray for the following matters:

1. Please pray for the government here and thank God for giving us political stability and economic prosperity in spite of U.S. recognition of mainland China.

2. We are very concerned here about a new law being proposed which would give wide powers to move against the church even to dismissing ministers and confiscating property. Pray that the restrictive bill on temples shrines and churches will not become law.

3. Please pray for the new graduates: appointments appropriate to each one's abilities, willingness to accept loneliness and hardship, eagerness to listen and clarity of pastoral and evangelistic goals.

4. For the General Assembly secretaries, especially Dr. C. M. Kao in relations with the government, Rev. Wm. Lo, new Evangelism Secretary, who has studied at the Fuller Institute of Church Growth, and the Rev. L. C. Ang, new Youth Secretary.

5. That young people who are spiritually mature and academically able will apply to enter each department in the College and that those of us involved in admissions will have discernment to choose the best ones.

6. That Robert will enjoy his new school, that teachers and students will accept him naturally and that he will quickly feel accepted.

Joy and Peace,
"Ted & Marilyn"

General Assembly Acts & Proceedings: a mission education resource

by Mary E. Whale

Can a good thing come out of a General Assembly of the Presbyterian Church in Canada?

That question is heresy to the traditional in us, but there are those who wonder if the yearly gathering of our Church speaks to current needs or sets any pulses thumping with inspiration. I happen to think that General Assemblies can be and are more than legislated gatherings. They do—some years more than others—give an inspirational thrust to the Church. The 105th Assembly was one of those. Its deliberations and decisions can be helpful resources as we launch into either of the approved mission studies and as we do any form of study individually or in a group.

The thoughts engendered by the Bible Studies conducted by Rev. Prof. Dr. William Klempa from the Book of Esther, from Numbers, from the Gospel of Matthew, kept coming back to give directional signals to the decisions that were made by the Commissioners. "Who knoweth whether thou art come to the Kingdom for such a time as this?" "Would that all the Lord's people were prophets and that the Lord would put His Spirit upon them". "Come and worship . . . go and make disciples". The words of Mordecai to Queen Esther; of Moses to his young helper Joshua; the command of Jesus before his ascent into Heaven interpreted today mean that justice, human right, freedom, evangelism, must be issues for Christians; issues to which Spirit filled disciples, clergy and lay address themselves in obeying God and in His power proclaiming Christ's message in every time and circumstance.

The feeling that Canadian Presbyterians *must* respond to an urgent divine call was enhanced by the guests of our Church from Taiwan, Nigeria and Malawi. Their Churches are making every attempt to speak God's word in their situation. In countries of Asia and Africa the Christian Church is a visible force in the development of the nation, taking stands which often brings the wrath of government upon them. Rev. Mr. Lee and Rev. H. K. Wang, past Moderator and Moderator respectively of the Presbyterian Church in Taiwan stated that their Church constantly, publicly, urges guarantee of human rights for all the people of Taiwan. It seeks to proclaim the Gospel in word and deed to the whole country. The Presbyterian Church in Taiwan is again calling for outreach that will bring people into the membership and fellowship of the Christian Church through a programme known as "Ten plus One". "We believe that our country be saved through the Gospel" Mr. Lee said "Pray for us".

The African Churches are also living in an atmosphere of conflict. Nigeria is still rebuilding following the Civil War. The Presbyterian Churches in Nigeria are working to rebuild itselves and to rebuild the nation. Rev. M. Ogarekpe, Clerk of the Synod spoke of his Church's progress and of the stand they have taken in human rights issues.

The Church of Central Africa Presbyterian is experiencing great growth in its membership. Rev. Silas Ncozana, Deputy Clerk of the Synod of Blantyre Malawi emphasized his Church's sharing within the Christian Council in Malawi and addressing itself to the human rights, justice issues. Malawi has taken in refugees from neighbouring countries where battles for political control are creating great human distress. The Church is taking responsibility for large numbers of these refugees but as Mr. Ncozana stated it is not possible for them to do their work without the sharing of the whole Christian Church through the various programmes of the World Council of Churches.

Prophets—for such a time as this? . . . make disciples? God is giving opportunity and with opportunity strength to make His Son's Church an instrument for peace and salvation. With this witness before them the Commissioners set the goal of doubling the present membership of the Presbyterian Church in Canada in ten years. They agreed to support the programmes to combat racism of the World Council of Churches, although the agreement was made with some questions and with limiting conditions. They agreed to continue to support the World Council of Churches in a decision taken with a good majority against several overtures to withdraw from the world body. Important decisions were taken affecting ministry: the approval of husband and wife ministry and of a formula of operation for them working either both as Ordained Ministers in one parish or in separate adjoining parishes; approving participation in the Vancouver School of Theology; approving the extension of Theological training in both Knox and Presbyterian Colleges to give greater emphasis on practical training and pastoral care. These are but a few of the decisions taken which indicate the Presbyterian Church in Canada responding to the needs of today.

The Report of the General Assembly is available in every congregation. It can be helpful as you study missions to look at what the official position of the Presbyterian Church in Canada is on human rights and other issues—you may want to raise questions in your group at the decisions of the Assembly. This is your right, indeed your duty. Your comments and study of the decisions of the Church can be made known to the whole Church.

Are we instruments for the task of proclaiming the Gospel in these times? Are we willing to be disciples? The answer of the Assembly of 1979 is YES. The high point of inspiration was the decision of the Assembly to double the Church membership in ten years. We will all be joining in this task making it not just a matter of statistics but sharing our convictions of the power of the Gospel, so that people young and old will want to become part of the fellowship. We are called to seek to understand the needs of the world—a world of violence, the world of injustice. We are called to respond to the call to fit into the place God has for us in proclaiming peace to this world. We will need to understand the changing styles of ministry and appreciate the gifts that men and women, husbands and wives bring to the ministry of Word and Sacrament, bring to the leadership of our Church. We need to respond to the call for the Gospel that comes to us from every corner of the globe.

The General Assembly goes on for one week. But results of the General Assembly are given to each one of us as members of the Church to carry out the actions of this Assembly in our own congregational life. We have a lot to do in 1979-80. Study the report of the Assembly—learn what God is enabling Canadian Presbyterians to do in Mission—and what He is calling us to do.

Christmas Worship

WHENEVER WE THINK OF CHRISTMAS

LEADER: Let us prepare ourselves for this Christmas meditation as we sing together

HYMN: #122 "Silent night! holy night!

SCRIPTURE: St. Luke 2:1-7

1st READER:

They looked for a king
To slay their foes
And raise them up on high.
Thou cam'st a little baby thing
That made a woman cry.

Whenever I think of Christmas I think of a BABY.

Jesus came into this world as a baby, just as helpless and dependent on others as any other baby. The birth of Jesus brought joy to his father and mother as the birth of any other baby does. Let us thank God for the joy that has been brought into many family circles represented here through the birth of a baby since last Christmas. Let us remember anyone we know who longs for a baby or anyone who has lost a baby. Let us remember anyone we know who is waiting and preparing for a baby. (Silence.)

Someone has said that every baby born into the world brings the message that God does not yet despair of Man. The world that Jesus was born into was a wicked one—a world in which there was corruption in high places, a world of racial hatred and bitterness, a world in which some people lived in wealth, others in poverty. Yet God saw the possibility of redemption in even the most evil of men and so broke into history and a baby was born in the days of Caesar Augustus.

But when I think of the birth of a baby I must think of other babies born this year, the International Year of the Child, some left abandoned on doorsteps by desperate young unmarried mothers, others born into the poverty of the Third World, others born with some physical abnormality or handicap, and those born into homes where they will learn nothing about that other baby born at Bethlehem. For all these babies this Christmastide let our prayers rise to God.

2nd READER: Whenever I think of Christmas I think of a FAMILY.

Joseph, Mary and the baby, that night in Bethlehem could not look into the future. They knew nothing of what the years would bring. No doubt like any other couple they must have talked together of plans for the days ahead. But alas in early years sorrow came to this family in the death of the husband and father. So when I think of the Holy family, I think of all young widows left with the responsibility of bringing up their children. May they remember this Christmastide that Jesus was brought up by a widowed mother who knew the loneliness that they know, but who knew also, the comfort and strength of a heavenly father.
This widow was blessed that in her son she had a breadwinner who accepted his responsibilities towards the home. Jesus was to work in the carpenter's store until He was 30 years of age. He was to show for all who came after Him that the dedicated life can be lived out in very restricted surroundings. And so, when I think of the Holy Family I think of all young people who are cheerfully and efficiently sharing the responsibilities of a widowed mother.

The Holy family was not (more) perfect than any other and the Gospel narrative seems to suggest a certain element of misunderstanding toward Jesus after He left home. He was 'different' from the other members. He lived on a plane which they didn't understand and it would seem they did not show enthusiasm or support for His cause. This must have caused Jesus a great sense of loneliness and regret. And so, as I think of the Holy family I think of the tensions that are perhaps an inevitable part of family life. Let us pray that in our families mutual respect and tolerance will prevail.

The years roll on and I see Mary at the foot of the Cross. The mortal life than began in a manger at Bethlehem is ending on a hill outside the city wall of Jerusalem and the woman who brought that life into the world in love is caught up in the terrible consequences of hate, fear and fanaticism. And so, as I think of this mother, I think of the many mothers in various parts of the world to-day who are shattered by violent death of a son because of the troubled times in which we live. They will feel the sharpness of their grief especially at this season. Let us now in silence remember them before God the loving comforter. (Silence.)

Christmas time is by tradition a family time, and we thank God for the happiness of our family-re-unions, for the joy of welcoming those who will travel from other places, for the pleasure of watching our children and grandchildren enjoying themselves. In our prayers this Christmas let us remember those families separated because a loved one is in hospital, prison, families who have no wish to come together because of quarrels; families whose members have lost touch with one another; families who would love to be together but are too widely separated. May our families be 'holy' in the sense that our Christmas will truly centre around the coming of a Saviour.

HYMN: #127 "While shepherds watched their flocks by night"

SCRIPTURE: St. Luke 2:8-16.

3rd READER: Whenever I think of Christmas I think of PEACE on EARTH.

And immediately I think of our current Mission Studies, Middle East Mosaic and "Human Rights" both of which respectively point up the plight of the Palestinian Arab, Koreans in Japan, others such as Vietnam Boat People, Laotians also fleeing their homeland, Northern Ireland, the assassinations of Lord Louis Mountbatten and members of his family and of . . . and of . . ., and I wonder if God's heart is broken?
Let us now in silence, now before Him in shame because of the world's rejection of His message of peace, let us pray that His Spirit may change the hearts of people, including our own hearts. (Silence.)

4th READER: Whenever I think of Christmas I think of GOODWILL.

And this is where we turn our thoughts upon ourselves. For we can blame the politicians, the extremists and the anarchists for many world-shaking catastrophies, but we must look into our own hearts and acknowledge that goodwill has often been sadly lacking in our day-to-day relationships. 'Goodwill among men' sang the angels. It is sad that even the joys and pleasures of Christmas can sometimes be marred by ill-will, jealousy, pettiness, mean thoughts, selfish desires, lack of thought for the old, impatience for the young. Let us resolve that God's message of goodwill will not be thrown back in His face by us. Let us be big-hearted, open and sincere, remembering that other people's happiness may depend on our goodwill.

HYMN: #138. "Love came down at Christmas" (May be read if tune is not known)

5th READER: Whenever I think of Christmas I think of LOVE

'Love came down at Christmas' is a favourite Christmas hymn to many. But do we think of the implications of the words? Love to God and all people. As we have already stressed in this meditation, Christmas means the ultimate manifestation of God's love to Man. If we accept that love we accept also the responsibility of letting it flow through us to our fellowmen and this, of course, is where we all fall down. We will not face the cost of love though God's love to us cost Him everything. Michel Quoist asks the question "Lord, why did you tell me to love all men, my brothers"?

HYMN: #129 "Once in royal David's city"

6th READER: Whenever I think of Christmas I think of a SAVIOUR.

The mystery of the Incarnation is too deep for us to fully understand. But the Bible tells us that Jesus Christ was born, and lived and died to save us from our sin. 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life'.

Lord, we believe, Help thou our unbelief.

HYMN: #134 "Joy to the world! the Lord is come.

In Remembrance

Mrs. Thomasina Drummond
Knox Pres., Alliston, Ont.

Mrs. Mildred Douglas
Mrs. Martha Webb
St. Andrew's, Belleville, Ont.

Miss Catherine Nichols Gunn
Chalmers Church, Calgary, Alta.

Miss Annie Beckett
Mrs. Andrew (Ruth) Graham
Miss Helen Brown
Presbyterian, Carberry, Man.

Miss Vetta O'Brien
Miss Alice Godeen
First Church, Collingwood, Ont.

Miss Bessie Drimmie
Mrs. Annie MacDonald
Durham Pres., Durham, Ont.

Mrs. Annie Ramsay Quigley
Strathcona Pres., Edmonton, Alta.

Mrs. A. G. McCorquodale
Knox Pres., Embro, Ontario

Mrs. Percy (Martha) Ferrier
St. Andrew's W.M.S., Fergus, Ont.

Mrs. William Mackenzie
St. James Church, Forest, Ont.

Mrs. Irene Stewart
Knox Pres., Gorrie, Ont.

Mrs. Ernest (Jean) Awrey
St. Andrew's Pres., Hillsburg, Ont.

Mrs. Olivia Porter
St. Paul's Pres., Kemptville, Ont.

Miss Mame Bell
Miss Lily McLeod
Knox, Kincardine, Ontario

Mrs. Robert Y. (Eleanor) Copland
St. Andrew's, Kitchener, Ontario

Mrs. C. Frank Brown
St. Andrew's, Lethbridge, Alta.

Mrs. Alexina McPherson
Knollwood Park Pres., London, Ont.

Mrs. Gladys Gale
Knox W.M.S., Mitchell, Ontario

Mrs. Florence Brumwell
St. Mark's, Moose Jaw, Sask.

Mrs. J. A. MacInnis
Orillia Pres. W.M.S., Orillia, Ont.

Mrs. J. A. Carlyle
Miss Myrtle Peevers
Paris Pres., Paris, Ontario.

Mrs. Bertha Blanchard
Richmond Hill Pres., Richmond Hill, Ont.

Mrs. James (Ora) Walton
First Pres., Port Colborne, Ont.

Mrs. Shatte
Knox Pres., Teeswater, Ont.

Miss Marion Grant
Victoria and Vancouver, B.C.

Mrs. T. G. (Erma) Smyth
Victoria-Royce, Toronto

Mrs. Earle (Gladys) Damer
St. Johns, White Rock, B.C.

Mrs. Lena Doble
Burns Pres., Ashburn, Ont.

Mrs. Mabel Gowan
St. Andrews, Aurora, Ont.

Mrs. Maud Tooth
St. Andrew's, Beeton, Ont.

Mrs. Esther Wells
St. Stephen's, Creston, B.C.

Mrs. Floyd Besse
Knox Church, Drayton, Ont.

Mrs. Ronald Campbell
Kenyon, Dunvegan, Ont.

Mrs. Gordon Geddes
Durham Pres., Durham, Ont.

Miss Marjorie McKie
Hamilton Pres., Hamilton, Ont.

Miss Helen Wilson
Georgetown W.M.S., Howick, Que.

Mrs. Elizabeth May Smillie
Elmwood, London, Ont.

Mrs. Norman Seath
Knox Cres. & Kinsington, Montreal

Mrs. Howard Fraser
Knox Cres. & Kinsington, Montreal

Mrs. Katherine MacDonald
Mary Magee W.M.S., St. Aidan's
New Westminster, B.C.

Miss Martha E. Black
Drummond Hill Pres., Niagara Falls

Miss Gertrude McKeown
Drummond Hill Pres., Niagara Falls

Mrs. W. H. Cross
St. Paul's, Nobleton & Dufferin St., Toronto

Mrs. Alex McNay Sr.
First Pres., Port Colborne, Ont.

Mrs. Robert Scott
Tolmie Memorial, Port Elgin, Ont.

Mrs. Dolph Wilson
Tolmie Memorial, Port Elgin

Mrs. C. E. Fisher
Tolmie Memorial, Port Elgin

Mrs. N. D. (Marion) Kennedy
Regina Pres., Regina, Sask.

Mrs. Olive MacDonald
First Church, Seaforth, Ont.

Mrs. G. (Bessie) Robb
Westminster Church, Smith Falls

Mrs. Mary J. Fisk
Sylvania, Sask.

Mrs. W. C. Hahn (Ethel)
Dufferin St. Pres., Toronto, Ont.

Mrs. Arthur Gosse (Mary)
Mrs. Mary Margaret Barrie
Fairview Church, Vancouver, B.C.

Miss Frances McCurdy
Ellen Douglas W.M.S.,
St. John's, Winnipeg

BWM NEWS

The Wallaces

Rev. Ronald Wallace, Mrs. Susan, Peter and Andrew, missionaries with the Korean Christian Church in Japan, returned to Japan the first of September. They had completed their first furlough—a short one of three months. In the weeks in Canada they attended conferences, did some deputation in Ontario and attended Gracefield camp. Going back to Japan now—Peter will start to school, Andrew will probably be involved in nursery school in Yokahama. Their parents will start a new assignment.

The first term for the Wallaces was orientation. The first year and a half was spent in Japanese language study—the last nine months studying Korean in Korea. In between Ron was working in Kawasaki and Susan helped part time in a nursery in Yokahama. Both experiences helped them to use the language and to become accustomed to the work pattern of the Korean Christian Church and life in Japan.

Orientation may sound like an easy life—but it is a most frustrating time for missionaries. They go into a new language area. In the Far East two languages have to be learned well enough to preach and to understand people within their own language and culture. As soon as Ron knew any language he was expected to preach and carry on work as if he had grown up in the language.

The Wallaces will live in Yokahama this term. The K.C.C.J. has bought a house downtown. The house is near three different schools and is in the heart of the

Korean area. Ron and Sue expect to be involved in a community service programme sponsored by the Yokahama church. The children start getting out of school from 11:30 a.m. A programme is provided—Christian education and various skills. Help is given with school studies. One obvious service is providing a place for children to go until parents get home from work. Ron will have responsibility for helping to design and carry out programme, particularly the Christian aspect of it. The programme is for both Korean and Japanese children—at least half have had some Christian background. This programme is important because of language problems. Much of the Korean church service in Japan is conducted in Korean. The children and young people do not have Korean and so are separated from the older ones of the family in their knowledge of Christian faith.

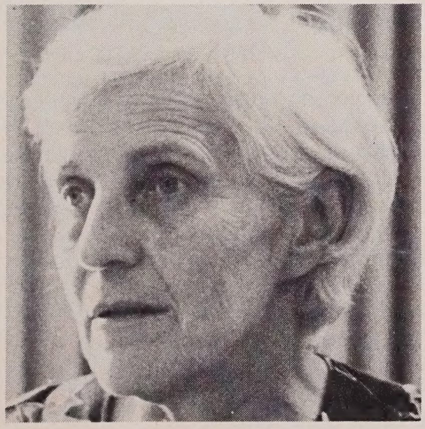
Ron and Sue hope to work with young married people—helping them to have a keener understanding of the Christian faith. The young people are interested in the welfare of their people and the community but do not go to church—again the language barrier is a major factor. Ron hopes to develop Bible study, and a prayer life—to find a deep base for their interest in the just and sound issues of minority people.

Ron Wallace will be working as a presbytery worker in Kanto Presbytery. In that part of the work he will be called upon to visit preaching posts—supplying the pulpit sometimes and generally helping the work in the presbytery.

Sue will probably work in the Yokohama nursery. She has enjoyed the work and has been appreciated for giving the extra help.

Ronald and Susan Wallace hope and pray that they will be able to share with the Koreans in Japan in such a way that faith will be deepened and broadened, that the problems of a minority people may be understood and acted upon in the light of the Christian Gospel. Korean Christian people are a people of faith. The Wallaces know that sharing works two ways. Through their ministry they and we too will share in the work of the Korean Christian Church in Japan.

Rev. Mrs. Elizabeth Nitsch



Mrs. Nitsch was appointed by the Board of World Mission as Director of Anishinabe Fellowship Centre, Winnipeg, Manitoba. She began work in Winnipeg on August first after ten months of orientation in Ontario.

Mrs. Nitsch brings to her work many qualifications. She is an ordained minister, obtaining a M.Div. from Theological Seminary in Bangor, Maine. She has worked as a physician's associate and with Protestant youth in Hungary. Her journey from her birthplace in Roumania to Winnipeg, Canada is one in which she has witnessed man's inhumanity to man. Through all the journey her faith has led her to become qualified as a minister of word and sacrament. Mrs. Nitsch is a widow. Her daughter and son are working in Canada and the U.S. Her mother lives with her in Winnipeg.

The Anishinabe Centre is for Native People and Mrs. Nitsch will bring all her gifts and experiences to work with them.

Rev. Mrs. Florence Palmer, Rev. William Palmer, Evelyn and Karen

The Board of World Mission appointed Mrs. Florence Palmer as Director of Kenora Fellowship Centre. At the same time her husband, Rev. William Palmer was asked to go to Shoal Lake as ordained missionary. Both will be ministering to Native People.

Mrs. Palmer graduated from Presbyterian College this year, was licensed and expects to be ordained after the family arrives in Kenora. The whole family will live in Kenora with Mr. Palmer commuting to Shoal Lake.

Evelyn and Karen are very much a part of the team. All four Palmers had two months of orientation at the Toronto Institute of Linguistics and at the Missionary Orientation course. They have examined as much as possible what their appointment means and how they will go about becoming acquainted with the people in the communities in which they will serve. The whole family have made a commitment to mission work and the Presbytery of Lake-of-the-Woods. They are looking forward to the task.

wms highlights

Hamilton-London Synodical Camp Meeting

Fifty-two ladies spent a very enjoyable and refreshing week-end in June at Camp Kintail under the leadership of Mrs. Dorothy Neal of Sarnia.

Mrs. Barbara Tubb was in charge of fun and games. Mrs. Shirley Johnson, Mrs. Marion Rumford and Miss Barbara Shaw were the music leaders in many sing-songs. The craft hour was conducted by Mrs. Juanita Coventry.

A very inspiring Bible Study on "The New Image" "New Challenge" and "New Age" was led by Mrs. Frances Nugent with all ladies sharing in skits, poems and banners. Mrs. Jean Munshaw showed film strips with discussion period.

Sunday morning service in the outdoor chapel with Mrs. Neal giving the message on "Faith, Hope and Love". The choir sang a musical number written by one of the groups on the bible study.

Macleod Presbyterial—Semi Annual Meeting

This Semi-annual Meeting was held in the St. Andrews Church at Ft. Macleod in June with President Pat Foulston presiding.

The theme used for the day was "Pass It On". Caroline Lockerbie (minister at St. Andrews) led the devotional using the scripture text—Matthew 28:19. She Challenged us to go forth looking to the future as the church did 2000 years ago and that we should think in terms of "We" rather than "They".

At the noon luncheon Miss Lockerbie also spoke on the ways a W.M.S. Group can work in a church. Some suggestions being: teaching Sunday School, taking Bible Study to Elders and Managers, visiting hospitals and in the congregation, taking a Sunday Service, and to always be aware of the need of "Outreach".

Marion West conducted a workshop on "Methods of Bible Study". Working in groups some of the methods used were Tapes, a Film, "Searching the Scriptures", letters written by Biblical People, and a question and answer session.

Ada Van Egmond reported on the Highlights of Council.

Marion Barclay (Deaconess of Calgary Presbytery) introduced herself to us and gave us a concise review of her duties, some of which could be very helpful to the W.M.S.

Montreal Presbyterial Fellowship Tea

A First—Montreal Presbyterial Fellowship Tea—"Come and meet the President" was held in May at Presbyterian College, Montreal.

Mrs. Murial Davidson, Presbyterial president, welcomed members and guests, and introduced Miss Isabella Hunter, President of Women's Missionary Society (W.D.) who spoke to the gathering. The fellowship hour which followed gave everyone present an opportunity to—"Meet the President".

Music during the Worship and the tea hour was furnished by members of Ephraim Scott Church choir.

Chatham Presbyterial Mission Retreat

The Chatham Presbyterial of the Women's Missionary Society enjoyed a two day mission retreat at Crieff Hills Community for their June meeting. Rev. Robert Spencer, director of the community, conducted the worship services based on the Beatitudes. The members were also treated to a "hay ride" around the beautifully wooded, hilly property. Mrs. J. Reid of Leamington showed the slides that her C.G.I.T. girls had made on a devotion entitled Faith, Love and Action.

Quebec Presbyterial W.M.S. Meeting

The 65th Annual Rally of Quebec Presbyterial of the W.M.S. (W.D.) was held in L'Eglise St. Paul, Melbourne in May with an attendance of forty.

The President, Mrs. H. Mayhew, constituted the meeting. The theme (in keeping with "the Year of the Child"), was Humility and Childlike Faith, taken from Matt. 18:3,4.

Mrs. A. W. Murray conducted the opening devotions and Memorial Service.

The following members were welcomed and introduced: Miss I. Hunter, Pres. of Council; Miss Doris Blaise, Board of World Mission; Miss Margaret Boyd, Education Consultant for the Synod of Quebec and Eastern Ontario and Kingston Presbytery; Mrs. George MacDonald. Honorary Pres. of Quebec Presbyterial and Miss J. Brown, Montreal.

Mrs. Converse reported that Camp Retreat at Richmond will be held in September for one day only.

The Synodical Report was presented by the delegates, Margaret Converse, Jean Murray and Anna Morrison, with Mrs. H. Mayhew as leader.

A Bible Study was presented by Miss Boyd with members forming discussion groups.

The afternoon session convened at 1:30 p.m. with special vocal selections by ladies from L'Eglise St. Paul, and much appreciated and enjoyed by all.

Highlights of Council Meeting were given by Mrs. Converse.

A delightful skit was given by the Sherbrooke Auxiliary, depicting types of Church members and how we are influenced by others.

Miss Hunter, Council President gave an interesting address, telling of her experiences in the East.

Miss Boyd spoke about the Study for 1979-80 and advised us that more information would appear in the August Glad Tidings.

Regina Presbyterial

The annual Rally of the Regina Presbyterial met in June at Knox Church, Yorkton with 40 delegates present from Dunleath, Fort Qu'Appelle, Indian Head, Kipling, Qu'Appelle, Regina, and Yorkton. Mrs. Betty Wood, Regina, President presided. Mrs. Grace Henderson, Synodical President brought a message on one of the devotions used at the Council meeting in May. Mrs. Mae Morris, Regina, delegate to the Council Meeting in Toronto gave a splendid report. Many questions were discussed among the delegates on various items concerning the work of the church and missions. Miss Anne Vandermay, Summer student was also present.

Kootenay Presbyterial

The mid year rally of the Women's Missionary Society of the Presbyterian Church was held in June at the summer home of Mr. & Mrs. R. Roebuck.

Represented were St. Andrew's Church, Kimberley; Knox Church, Cranbrook: St. Andrew's Church, Slocan and St. Stephen's Church, Creston.

The program included a report of the annual council meeting held in Toronto, presented by Mrs. M. J. Schnell of Cranbrook, delegate from the Kootenays. Sports and recreation were arranged by Mrs. Bea Blake and Mrs. Irene Jarrett of Kimberley. Slides of the Holy Land and a commentary were given by Mrs. E. T. Lyon of Cranbrook.

Special greetings were extended to Mrs. Esther Wells of Creston who celebrated her 102nd birthday June 26, 1979.

The gathering concluded with a pot-luck supper.

Waterloo Wellington Presbyterial Spring Rally

Lovely spring weather and warm christian fellowship will long be remembered by the 115 ladies who attended the Waterloo Wellington Presbyterial Spring Rally held in Knox Calvin Church in Harriston.

The President, Mrs. Max Noble, opened the meeting with prayer. Mrs. Dinniwell and Mrs. McCutcheon of Harriston conducted the worship service and Mrs. Taylor sang two lovely solos.

We were welcomed by an elder from the Harriston church, Mrs. Finlayson.

The six delegates to Synodical gave brief reports. The theme of the meeting was "Learning".

A panel discussion was held with Mrs. Karen Timbers, Area Educational Consultant asking the questions and Mrs. J. D. Cleghorn, member of World Missions; Mrs. Wallace Lasby, member of W.M.S. Council; and Mrs. Max Noble, president of Waterloo Wellington Presbyterial answering the many questions. These questions had been sent to Mrs. Timbers by W.M.S. members before the meeting.

Meeting was closed with benediction by Mrs. Finlayson.

London Presbyterial District Meeting

District Annual meetings were held at Knox Church, St. Thomas, Melbourne and South Nissouri.

Reports from Synodical meeting held in Knox Church, Goderich and highlights from Auxiliaries were given.

Miss Eleanor Knott of Helen McDonald School of Nursing in Jhansi, India was the guest speaker. She is a teacher at the Helen McDonald school and said the population of India is 650,000,000, 300,000,000 children with 80,000,000 having no opportunity to attend school. Her slide presentation showed India in general a country of vast contrasts—much poverty and much wealth. A land of beauty as well as dust, grime and heat. Graduates of the McDonald School go on to nursing, teaching, marriage, and a few to medicine.

We trust they will be enabled to stand courageously and intelligently in the spiritual battles of life, and to lead others in the struggle against surrounding hosts of darkness. Our prayers go with Miss Knott as she returns to India in July.

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ARE YOU THERE GOD? IT'S ME, MARGARET,

by Judy Blume (A Yearling Book)
Ideal reading for girls eleven to early teens.
Price $1.75

This enchanting book "Are You There God? It's Me Margaret" is the story of a young girl raised in a home where there appeared to be everything for her material and physical needs. Unfortunately for her the father and mother had turned their backs on their religious upbringing. The girl in the story, when asked by others with whom she came in contact "What is your religion? answered "I have no religion". Yet all through the book she talks to God about her problems, her pleasures, her questions about growing up, etc. She is curious about her paternal grandmother's Jewish faith. She is also puzzled by the different religions of her girl friends. Her mother's parents she does not know at all until they arrive for a very brief visit when she is nearly twelve years of age. Arguments occur, Margaret is so frustrated and puzzled that she decides there and then to have no religion, not even her talks with God. However, soon after this a crisis arises and she just feels she has to talk to someone, so back she goes to talk with God.

This is really a quite delightful story, certainly about a very modern miss, and I think reading it could help any young girl to see a similarity to some of her everyday growing up experiences.

Yearling books are designed especially to entertain and enlighten young people. The finest books available for children have been selected under the direction of Charles F. Reasoner—Professor of Elementary Education, New York University. So if this Yearling Book pleases look for others.

The only negative comment I would make about it is—that anyone giving the book might be well advised to take a few minutes and concentrate on looking through it. I could appreciate the fact that it could be in a small way offensive to some people. There are a few things said that I felt might have been left out and not really detracted from the story.

—Mrs. R. R. Pogue

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Worship: Inclusive Language Resources

This small booklet contains many excellent prayers and worship resources. That in itself would make it a worthy addition to your library.

But as well as that the introduction is a small gold mine, it contains (1) comments on the language of worship which could provide a basis for group study: (2) comments on liturgy as the "work of the people" and encourages the reader to adapt the resources to fit the needs of the people worshipping and suggestions for developing your own prayers: (3) it contains a list of books dealing with Women and religion categorized under Theology, Women, Religion and Liturgy.

—Barbara Woodruff

WHY DID THIS HAPPEN TO ME?

God's answer to human suffering
by Leslie F. Brandt
Concordia Publishing House
64 pages $2.50

This small book (it contains only 64 pages) is based on parts of the book of Job, which, indeed, any treatise on human suffering must take into account in one way or another. Mr. Brandt draws attention to Job's attitude toward his suffering—he argues with God that he has done no wrong—he has always lived a blameless and upright life—why has this happened to him? He does not understand and questions God as to the reasons. The loss of all his possessions, his sons and daughters, and finally his health, leaves him asking questions and arguing, but never, in the final analysis, doubting God. In the end he has to acknowledge the fact that he is unable to understand God's ways and must just accept them and learn from them.

Leslie Brandt points out that there are different kinds of suffering in our lives. Sheer physical pain is endured by many, but medical science has remedies to alleviate it, if not cure it. The loss of working time and income is another type of suffering, all too prevalent right now in our country, but, to a certain extent it, too, is helped by insurance plans and workmen's compensation. Also, the loneliness brought on by the isolation of illness is often eased by volunteer groups who visit the sick and shut-in or help with housekeeping duties.

Still there is a core of lineliness which cannot be shared, which cannot be reached by other people. That loneliness is expressed by Job and probably by many of us at one time or another "Why did this happen to me?" This is the loneliness, the suffering that sets a person apart from his family, his friends and acquaintances. How do we react when we hear this cry from others? Are we like Job's friends—well-meaning, apparently very sympathetic, because they sat silently with him for seven days and nights, suffering with him. But then they became impatient, and began to talk . . . and how they talked! They did their best to make Job conform to their ideas of why he was suffering . . . that he must in some way have sinned against the Lord and therefore must repent. Job, however, refused to budge from his position that he had done no wrong and continued to question God's actions. Then these so-called friends lost their sympathy for him and began to look upon him with suspicion, disdain and disapproval. Are we ever guilty of this attitude? How should we react to the suffering of others? To our own?

Mr. Brandt has some excellent advice for us in this book. When we ask "Why did this happen to me?" there are three things we should remember. First God does not intend our suffering. Second, God is involved in our suffering and because of this the third thing to remember is that the presence of God in our sufferings gives them purpose and meaning. The author elaborates on these statements at some length in a very understandable way.

Mr. Brandt also deals with the subject of guilt and how it is so often a part of our sufferings. We all suffer, at one time or another, if not till now, then, no doubt, in the future. We need to know how to deal with it, rather than be weakened and destroyed by it, and this little book points the way extremely well.

—M. Johnston

POSTAGE

First Book—$.25
Each additional book—$.10

WHAT : A CONFERENCE FOR PRESBYTERIAN WOMEN
WHERE : CARLETON UNIVERSITY, OTTAWA
WHEN : MAY 30, 31, JUNE 1, 1980
THEME : OUR FAITH IN ACTION

Nigeria is the most highly populated country in Africa, facing all the problems associated with rapid development. Port Harcourt is its second largest port and is an oil refinery centre. The Port Harcourt Project, sponsored by the Port Harcourt Christian Council, is an ecumenical venture in which The Presbyterian Church in Canada gives financial assistance through the Presbyterian Church in Nigeria. As part of the Project's program, it sponsors the Four Seas—a Christian Council Communicare Centre. The need for such a social centre is great in this densely populated area, and a play centre or Toddlers' Club was opened for children of widows and poor families so that as parents went to work there would be a safe place to leave their children. Three additional assistant social workers have been employed recently, and the teaching staff is kept very busy. There is also a child care advice centre. The Youth Centre has interest clubs, games, and groups where drama, debating and singing are encouraged. The Sunday Schools are lively, with space for Christian education well used.

International Year of the Child 1979

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LET'S HELP

Have you ever felt lonely,
With no-one to care?
Do you have lots of love?
Then help others and share

Have you seen the poor children?
Have you been aware?
To help the poor children,
To help them and care.

Do you want the poor children,
To starve and be ill?
Do you want the poor children,
To eat, then help if you will.

If we are Christians,
And have lots of love,
Then let's help the poor children,
And give them our love.

Lynn E. Tweedlie

NOVEMBER 1979

GLAD TIDINGS

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GLAD TIDINGS
NOVEMBER 1979
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KATHLEEN HUMMELEN
EDITOR

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LIVINGSTON'S LEGACY

by Charles Scott

The Church of which I am a part was started in response to David Livingstone's suggestion. He had travelled in this area of Central Africa and had suggested that a mission should be started here. Unfortunately nothing was done until two years after his death. At that time Henry Henderson, a missionary of the Church of Scotland, accompanied a group from the Free Church of Scotland, under Laws to Central Africa. This latter group went north while Henderson came into the area now known as Blantyre. When his African companion, Tom Bokwito, took sick they camped in this area with Chief Kapeni. While Tom was convalescing Henry Henderson looked over the area and discovered this spot where we are now. It was named after Livingstone's birth place in Scotland. Thus the mission started on November 23, 1976.

The mission got off to a very poor beginning since the leadership was quite weak. In fact the original missionaries attempted to impose British Criminal Law on the local populace who had gathered around the mission to escape the slaves who operated in the area. In one incident an African was put to death. The Mission Council in Scotland heard about this and decided to close the mission. But at that time a man called David Scott volunteered to come out and work with the mission. The Council eagerly accepted this offer since Scott had been a thorn in the flesh of the Church because of his outspoken views. Scott arrived and put the mission on a firm foundation. He established the first industrial mission in Central Africa where Africans received education, training in agriculture, carpentry and building and printing. Scott felt that Africans should be trained from the beginning to assume leadership in their own country and church. Of course this was a revolutionary idea in Scott's day and because of it Scott was hated by the local planters but loved by the Africans. Scott also resisted strongly

Rhodes' attempt to bring this British Protectorate under his control. From the mission the Gospel was spread throughout the area of Central Africa. While Scott was here he also built the great church in which we presently worship. The Mission Board will have pictures of the church and it will give you some idea of the greatness of this man and his African friends. The country's development today owes much to this man. After Scott other missionaries from the Church of Scotland carried on this work until 1958 when the Church became independent of all over-seas control. All property and lands were then handed over by the Church of Scotland to this African Church. As a missionary I am under the discipline of the African Church and abide by its decisions. I have fine colleagues with which I work and I have a great deal of admiration for them.

The country of Malawi is broken into three large Synods. The northern Synod of Livingstonia was missionized by the Free Church of Scotland and presently has close connections with the Presbyterian Church of Ireland. The Central Synod of Nkhoma was evangelized by the South African Dutch Reformed Church and our Synod by the Church of Scotland. This historic legacy has made interesting relationships between the three Synods. This is reflected in our Theological Education. Sometimes we are all married together and sometimes divorces and separation results. The racial attitudes of the missionaries of these three Synods often vary. Presently we are married again with a new Theological College being constructed in Zomba adjacent to the University. The Church of Central Africa, Presbyterian is the largest Christian denomination in Malawi with our Synod in the South having some 160,000 members. About 50% of the population identify with the Christian community. The Roman Catholic and the Anglicans follow after us. The historic connections with the over-seas Churches are being broken with other missionaries from other churches serving the church like myself.

While there is some difficulty on occasion between the various Synods there are other aspects which are more heartening. Malawi has developed the Christian Service Committee which could be classed as the development arm of all the Churches. This organization in partnership with the Government develops certain projects. The CSC seeks financial support from various over-seas agencies and then provides the expertise to develop the projects here. The projects always have a self-help ingredient. For example, if a village wants some assistance for school teachers' houses or a school building, they will have to burn their own bricks and do the building, while the CSC will provide some money for cement and roofing and some supervisory help. The same pertains to the building of churches, hospitals, rural clinics, social centres and water projects. All of these are projects in which CSC plays a prominent part. The Canadian Church has channeled some of its funds into a variety of projects through CSC.

The Canadian Church has also provided funds for Likhabulu House which is the Synod's Youth Centre, located at the base of Mulanje Mountain. The Centre provides camps for all kinds of youth to primary school levels to University students. It runs leadership programmes as well as operating a small carpentry school for village carpenters. Our Church also provides financial assistance to the programme in which I am directly involved. I have enclosed a pamphlet describing our programme. We feel that this is a very necessary programme for the Church. I have already indicated that our Synod alone has some 160,000 members who are served by only some 400 active ministers, many who are rather elderly. This means that a majority of the preaching, teaching, training and pastoral work is carried on by the elders of

The Scotts

our churches. The Synod attempts to provide training for our elders but we only reach a very small group since most of these training programmes require the elder to attend a course for a period of time away from home. You can understand the difficulty. So what we propose to do is to provide our lay leadership with good solid Biblical teaching by bringing the teaching and material to them. Hopefully this will strengthen the witness of the church in Africa. We are not the only group involved in this, since around the world there are 45,000 students presently enroled in this type of course. Hopefully that will give you some idea of the way I spend part of my time.

Another portion of my time is spent as associate minister of St. Michael's and All Angels, the Church built by the first Scott. This congregation has a membership of about 5,000 with a number of expatriate members. The Synod has asked me to be primarily concerned with this group. This group has its peculiar needs since they come to this country and are somewhat cutt off from their support groups of family and friends in their homelands. They come from all over the world with the largest group coming from the U.K. But lately we have had a large influx from Rhodesia because of the tragic and difficult circumstances in that country. Each Sunday we have three services; two in Chichewa, the national language, and one in English. All education is in English and the English language is largely the commercial language of the whole country. Each service is packed, with standing room only. It is an easy and wonderful thing to preach to full congregations each Sunday.

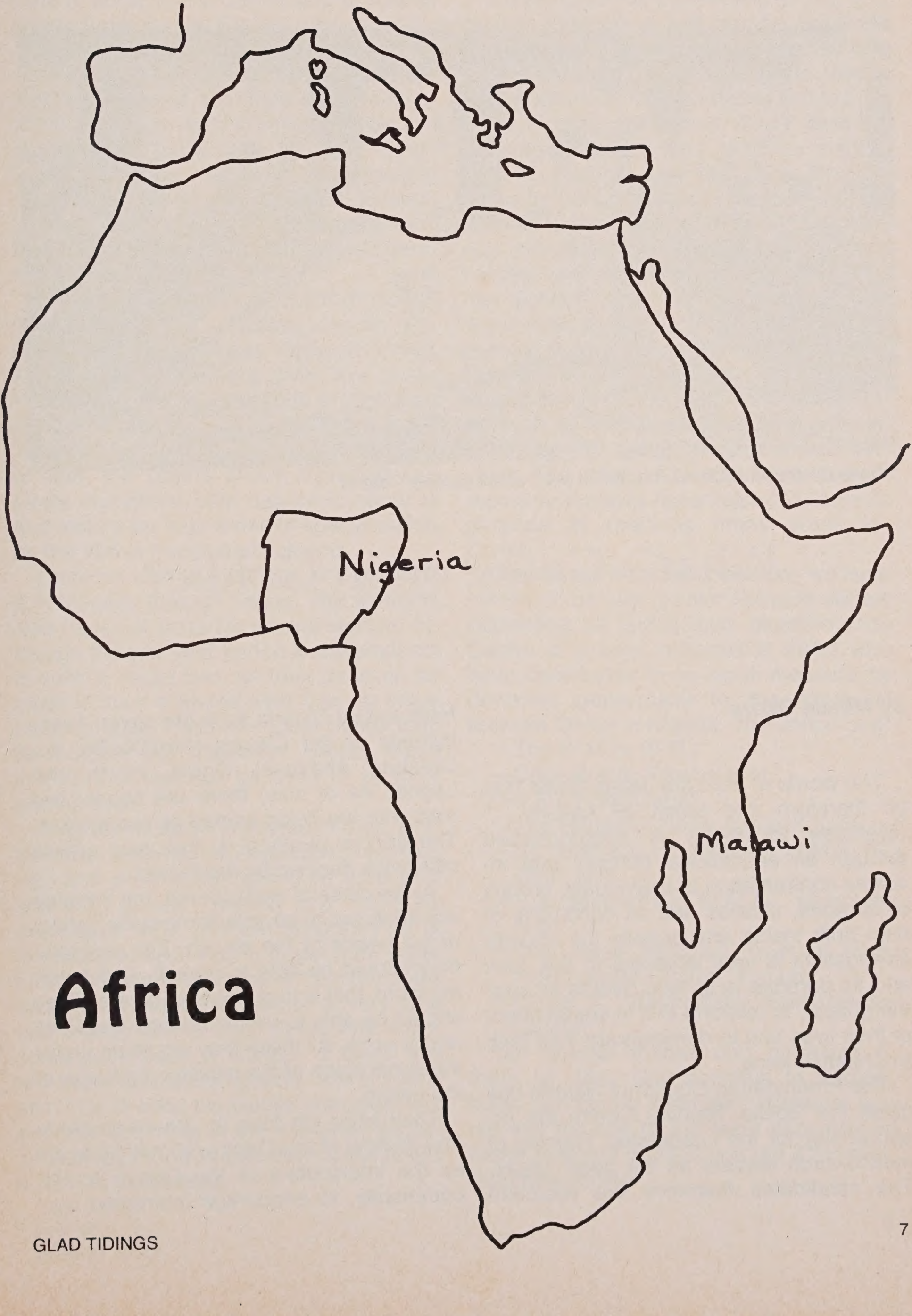
It may seem that the church here which does have a good deal of vitality and strength, is without problems. But this is not so. We do have problems with growth, so that our new Christians are not adequately trained in the Christian faith. Stewardship is also a problem for a number of reasons. The local church has so long been supported by over-seas it is a natural tendency for people to continue to look to over-seas churches for financial support. This problem has to be dealt with sensitivity since we simply don't know when this support will cease for any number of reasons. Traditional African religion still plays an important part in the lives of people, as does a variety of religious beliefs, and continues to do so in the lives of many Canadians. It tends to weaken our commitment. People may be flocking to the Church for social reasons largely, and this has to be taken into account when we consider the church's growth. Also the African Church is still in the process of developing and understanding the Gospel which is uniquely African and not simply an adoption of European attitudes and theology.

As far as the people are concerned, they are very poor, according to our living standards. Yet one ·sees little outright starvation here because there has been a constant emphasis on agricultural development. Each family will have its own garden to grow enough food for its own needs. Even if the Father works in the city, his family will have a garden in his home village. Land is held corporately rather than individually and is granted to the family through the chief or head man. The African believes in an extended family system in which each member of the family is expected to contribute to the well-being of the whole. Elderly people are respected as the repositories of wisdom and as those who have made their contribution and who are now supported by their children. Lots of children is the security of the aged. It does have its problems as well as its benefits. The people are generally quite happy although there are serious strains developing in the life of Africans through the unthinking adoption of eastern attitudes. In many ways it is a society in transition and that can be confusing and frightening.

As a family we have been very happy in Malawi. It affords us the opportunity to develop without some of the influences exerted on families by television which we do not have here. We probably do more things as a family than we would if we were in Canada. We enjoy swimming in Lake Malawi, mountain climbing and hiking, fishing and game viewing. All of these activities are easily obtained in Malawi. Our children attend schools which follow an English system of education. All children of expatriates must attend these schools. They are not allowed to attend local schools. Sharon, my wife, teaches in the primary school where my youngest child, Daniel attends. The older two children are in St. Andrews Secondary School. They are able to participate in all the sports and music activities that would be offered in Canadian Schools. The weather is warm all year around but not excessively so. It certainly gets warmer in Toronto than it does in Blantyre. Other parts of Malawi do get much warmer. Our diet is much the same as it would be in Canada although we always eat more fruit here since it grows in abundance and is quite cheap.

As missionaries we refrain from making political pronouncements about the situation in Malawi. I personally feel that this is the responsibility of the Malawian Church. We are separated from Rhodesia and events there by Mozambique and thus far have not been too affected by that tragic situation. How long this situation will remain is anyone's guess. Certainly Zambia is being badly affected by the situation. How these situations will develop is anyone's guess but the Church will have to make its witness to our oneness in Christ in the face of radical denials of this on all sides. The Church here needs all the understanding and support that it can obtain from its sister churches over-seas to make a strong witness. We have the privilege in sharing in this witness. ●

(Courtesy of Agnes Johnston Auxiliary, Riverdale Church, Toronto)



Nigeria
Malawi

Africa

Mbeke Okore and Arlene Randall in front of the Goldie Chapel

What's Going on in Goldie?

by Mbeke Okore

The words of our Lord Jesus Christ "Go ye therefore and teach all nations. . ." (Matthew 28:19-20) is accomplished through an educational ministry that involves confrontation of individuals, groups of all ages, classes and all conditions of men both inside and outside the church. Evangelism is very essential to this task and its purpose is to help people to hear the gospel, to respond to it in commitment of their lives and to demonstrate their faith in Christian living.

The Presbyterian Church of Nigeria has given the Goldie Training Centre the responsibility for the Leadership Training of men Church leaders as the need arises. The candidates therefore are recruited from across Nigeria from the seven Presbyteries of the Church (Aro/Ohafia, Itu, Calabar, Abakaliki, Ogoja, North and Lagos). As of now, there are twenty two men who are being trained as evangelists. The course duration is one year unless otherwise decided by the Synod.

At the close of each course, the trainees are expected to be able to meet the variety of the needs of the church. For example, they should be able to preach, and teach the word, that is to evangelize others. They should be able to visit in homes, hospitals and prisons. All these they would do under the supervision of the minister in charge of the parish.

Their extra job then as the ex-students (the alumni) of this Centre, should be to act as the interpreters of the Centre to the community, to encourage interested persons to enroll in the Centre and to help in raising funds for the Centre.

To prepare them effectively therefore to cope with the varied needs of the Church, they are exposed to variety of subjects in this Centre such as: Introduction to the Old and the New Testaments, Worship, Homiletics, Christian Doctrine, Evangelism (theory and practical) Christian Education (theory and practical), Church History, Bible Study, English (Grammar and Literature), and Music.

The two members of the staff of Goldie (Misses Arlene L. Randall, Dip.Xn Ed. (Canada) and Mgbeke G. Okore B.A., Dip Xn. Ed. (Nigeria)) were given the Three Year Ewart College Diploma in Christian Education plus the Religious Studies in the University of Toronto. Due to the shortage of staff, the Centre allows travelling lecturers (ministers) from outside to come in and lecture on their areas of specialization on the above mentioned subjects.

Lectures start at 8:30 a.m. and end at 2 p.m Monday through Friday. The students also have set times for private studies. Although the one year period to the students is such a hectic one, as they try to do so much in such a limited time, they do enjoy keeping busy. There are other things they do outside the classroom which make them not to feel dull because of all work and no play.

They do visitation in private homes, prisons and hospitals in Arochukwu on Monday and Wednesday evenings 3:30 to 5 and play games Tuesday and Thursday evenings 4 to 5. The last thing they do at the close of each day is to get their water from a stream which is more than ten poles away. This particular activity is very time and energy consuming, pipe-borne water could have been a solution if there was any in the Goldie Compound. The students also help to keep the Goldie premises neat and tidy first thing in the mornings except on Sundays for it is said that "Cleanliness is next to Godliness).

It is realized that the worship of God and regular communion with Him are essential to a rich and complete human life. So corporate worship takes place in the Goldie chapel, Monday through Friday at 8 to 8:15 in the morning and from 6:15 to 6:30 in the evening. Students and teachers participate in conducting the devotions. On Saturday mornings, they worship in their three hostels (Love, Hope and Faith). On Sunday mornings, students attend different nearby local churches to teach in the Sunday Schools and they are prepared and supervised by their teachers. On Sunday evenings, services are held in the Chapel from 5 to 6 p.m. These services are conducted either by the teachers and the students or by ministers invited from outside, especially to conduct communion services. The weekly Christian Work Assignments by students have helped to serve its purpose in reaching many souls for Christ.

Despite our financial constraint, we have continued on with greater fortitude always depending on God's daily direction. The Centre is greatly indebted to those who have contributed in no small measure by donating generously to the Work of Mgbeke Okore in Nigeria. The donors are:

—The W.M.S. (E.D.)
—Cape Breton Presbyterial
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—The Jesse Ketchum Trust of Knox Presbyterian Church, Toronto
—Circle '7' Westminster Presbyterian Church

Our special thanks and greetings to them all. May God continue to sustain, bless and enrich them for "whenever you did this for one of the least important of these brothers of mine you did it for me!" (Matthew 25:40)

Focus: Youth

A conversation on Youth work between Rev. Andrew Hsieh, Secretary for Education, Youth and University Work, Presbyterian Church in Taiwan, and Rev. Brant Loper, Youth Ministries Secretary, Presbyterian Church in Canada.

Andrew: I would like to start by mentioning that this is a very special year for our youth work because we are celebrating thirty years of our youth fellowship which was founded in 1949 and we have almost 14 different projects during this year. Mainly we have divided them into three different parts. The first part relates to the activity, how to celebrate our youth work. A meeting in August will gather 1,200 people in the southern part of Taiwan and we are going to have a youth mission which will have 2,000 people come together in the southern part of Taiwan. We are also going to celebrate a special meeting in Taipei for three days. We invited the tribal youth to form their own cultural activities—dancing and singing, and we have our own playing people, playing youth singing or other activities, which will be held in the memorial hall, a very big hall. The second part of our programme which we emphasize is the publishing of books and materials for our young people. Now we are working on the translation of a William Barclay Bible study. Seventeen columns will come out this year. Other types of work include sending a team to help Junior High students study and also lead them in singing and religious activity for evangelical work. The other main activity for our youth is leadership training and we set up a programme called Modern Discipleship. Every year we train more than 250 youth leaders who go back to their Presbytery to sponsor a similar porgramme in a local area.

Brant: It sounds like the youth ministry in the church in Taiwan is very much alive. I think our activities from the National church are centred around two basic focuses. One is the area of leadership development and the other is in resource development. In leadership development we are a part of youth leadership training events. We are cooperating with a number of other denominations in North America, within the United States and Canada, and establishing thirteen different training centres. The Presbyterians in Canada have been involved in four of those training events in Toronto and in Vancouver, in Minneapolis, Minnesota and Portland, Maine. At these events our trainers or people come together, learn and share, and go back to the Presbyteries and develop a leadership training model back there, hopefully in the next twelve months. So, leadership development is a high priority right now.

The second area of concern in programme is in the area of resource sharing, and we are very happy with our youth ministry newsletter, called "Kurios". It comes out four times a year, usually focussing on one theme. A recent issue is in the area of youth involvement in social issues, so along with several commentaries on that subject, there will be some resource sharing, books, training events—things that a congregation might do in that one theme. So, Kurios, is a very important part of our resource sharing.

Two other areas of youth involvement in the leadership of National church: One is the National Advisory Council on youth. Twice a year representatives from each Synod come together for some opportunity to both learn about the church and also to comment or advise the church, to make suggestions, and this definitely happens, and so it's a lively group that comes together first for a retreat where we learn about the church and learn about each other, share some resources; and then the second time, they are part of the Board of Congregational Life, and indeed now the Board of World Mission; so they have an opportunity to advocate, to encourage, to promote a programme with youth in mind.

Another area of youth involvement in the life of our structures of our church is the young adult observers at the General Assembly, and so 22 young people are appointed by every other Presbytery. There are 44 Presbyteries and so 22 of them each year appoint one representative to come as a youth observer to the General Assembly. In addition to those 22 each theological college has an opportunity to appoint youth representatives, and they too come to a General Assembly and we like to think that that group come together in a setting of a retreat and the laboratory for that retreat is the General Assembly; so it's good learning, good fellowship and we find that a good many of the former youth observers have become very involved in the leadership in their local church and the Presbytery through the years. So, those are the four areas of concern that we have. One that is starting to emerge is our participating with three other North American Presbyterian denominations in a North American Presbyterian Youth Triennium. That will be in August of 1980 and will be at Indiana University in the United States, and it will involve youth. Our youth training events are for leaders of youth but the Youth Triennium will involve youth and will probably attract as many as Five Thousand Presbyterian youth from the Presbyterian Churches in Canada and the United States—The Presbyterian Church in the U.S. (sometimes called The Southern Church), and the Cumberland Presbyterian Church which is also in the United States. So, those are some programmes that are a part of our on-going ministry to youth, in addition to programs of Canadian Girls in Training, Children of the Church, Explorers and our encouragement of Boys' Brigade and Boy Scouts. Are there any second thoughts that you might have, Andrew, about some of your National programmes before I move on?

Andrew: I am very much interested in what you mention about your programmes and I wish we could learn from you concerning the youth leadership development. About the modern discipleship training programme, we pretty much emphasize four different areas on how to help the young people to establish a good foundation for Christian life. So, we help in the Bible study work to understand what the Christian believes and how it relates to their daily life. The second area for us to develop is the so-called group dynamics. For instance, how to help our young people lead a Bible Study or conference technically, involving themselves in social activities or to make a good plan in the Church Youth Group. This kind of training is badly needed in Taiwan. In the third area we pretty much emphasize consciousness raising. It means to be aware of the problems which happen in our society, even in the political, economic and cultural. We convince our young people that the Christian gospel not only takes care of our spiritual life but should include the life involved in societies, including political activity expressing their Christian belief. So, consciousness raising becomes our concern . . . But I think the most important thing for young people today is to start to take action in Christian love. So a lot of the programme which is sponsored by the National level is sending teams to a rural area or even in the industrial area, to help people face their problems.

"the most important thing . . . to take action in Christian love"

Brant: I wonder if we could share some of our own personal observations about trends in youth and youth ministry today and what we see happining in youth ministry. Maybe I can share a few of my thoughts to give you an opportunity to collect some of yours. I am seeing that there are some new trends at least in North American youth ministry. My memory of my own younger days was a traditional youth group that met quite regularly every Sunday evening with a programme of fellowship and some Bible study, and certainly a lot of discussion. I guess what I am seeing today in youth ministry is a great diversity. It's not any one programme in the church and it's not necessarily only a youth group. It may be a ministry that happens on irregular times over specific issues or specific concerns. It may come together because of a youth camp or work camp. It may come together in an organized fashion over a series of studies, and then it may disband and start up over other interest areas. It may happen with other youth in other churches of possibly other denominations in the same neighbourhood. I am seeing youth involved in maybe just coming to Sunday school. I am also seeing a definite trend in work camps, in that I have probably had more correspondence (making requests about work camps) last year than in any of the four years that I have been here.

Andrew: In the past our church youth ministry has emphasized how to prepare our youth for the future. But, since I have been working in the office I realize and notice the resource and the contribution from young people. Church renewal is very important, so I use the slogan called "Today's Youth is Today's Church"—not for tomorrow's church. And we consistently help the older generations to understand and to get involved with young people. It is very important to our church ministry that young people not spend their money or give their time in the church as an escape from reality but that their Christian belief become a dynamic power to help them face reality. So, how to run a programme that will not simply make them escape but to face the reality . . . this is our main concern. So, recently our programme in the church is already not only oriented to the group, but they would like to put more vision on what the church is doing right now. For instance, our General Assembly is promoting a so called "Ten Plus One Movement". It means we have to increase our church membership (At the end of this year the church's statistic showed the increase of one tenth.) Then our youth department worked out a plan to get more young people involved in this programme. So, it should be outreach, to think about the whole purpose of the church.

Brant: You are bringing up some subjects that are well worth talking about, and that is the concerns of the youth. The observation of youth concerns and some of their values and lifestyles to a great extent depend on how the church provides a programme and hopefully the youth are a part of that decision making and planning. On the concerns of youth today I think you have touched on some. I am seeing the same thing, that youth are vitally interested in outreach, and that seems to be a more dominant concern. I see at the same time youth making statements like "don't always consider me in my own age group, consider me as part of the total church family", so there is a good deal of time when youth resists the identity that they are just youth. Another thing I am finding is that youth in their outreach programme also are concerned, probably more courageously than many church members, in the field of witness in the social involvement, social concerns of the church, such as how the church can speak with conviction in such areas as care for the hungry, the needy, the impoverished. Those seem to be some trends of concerns that I am hearing. An area that is assumed but needs saying too, and I am hearing this from you Andrew, is that youth is taking a serious look at Bible study, theological reflection, discussion, sharing values and letting the Bible be the stimulus for that kind of hard thinking and reflection and decision-making.

"youth is taking a serious look at Bible study"

Andrew: In the past, we only used Bible study as a part of the activity. It means, take only one week of Bible study and next week some other activity. But we feel our young people today need to be rooted on the biblical view of Christian belief, to develop our style of life, so almost every church now takes 30 minutes for Bible study first, every week, and then in the second part they have their own interesting activity. That's the adjustment programme, and it has worked out, particularly when we promoted the small group Bible study and got more young people involved, and get more reaction to what they are thinking about their Christian life. According to my own beliefs on the principle of youth ministries I usually follow the paragraph in the Bible, the Gospel according to John, Chapter II. It gives me three main principles for youth work. First, how to encounter Jesus Christ; to feel, experience the resurrection from the death, and that's the most important thing. But we also notice that after the resurrection of Lazarus, he simply couldn't walk until Jesus commanded people to release him. So it means that with most of the young people facing a lot of problems, either in the family, society or psychologically, I think our church's main work in the fellowship is to help them to really solve their problems, not simply to feel their spiritual, devotional lives. Jesus told the people to untie Lazarus and let him walk, so how to help our people, our young people, to walk or put into action becomes our concern.

Brant: Interesting, your mentioning the relationship of youth and adult. My assignment with The Board of Congregational Life is a combined portfolio of youth ministry and family life education, and this comes out of the conviction, not only that youth are part of the family and family ministries, but also that maybe the most vital youth ministry is happening in congregations where there is also a vital adult programme or adult family ministries programme too. I see many congregations today where they are having very active adult programmes in the church, and they are also having a very active youth programme, which leads me to reflect on several thoughts. One in particular is that maybe the best teaching of Christian values and Christian content, or a most effective means of teaching Christian values is coming from the family. We really haven't recognized this too much. We assume that most of the content of Christian life comes from Sunday School or from other sources, but the more I study youth today the more I see that they are picking up their values in a more dramatic way from their mother or father, from their peers and from people that are in their neighbourhood, but most dramatically from their own family. Therefore, I guess I'm challenging congregations to consider not only youth ministry but an entire family life ministry, at the same time recognizing that they are inter-dependent upon each other. I am amazed that we seem to teach children and play with adults where Jesus taught adults and played with children.

Andrew: Well I completely agree with you at this point. I think the adult education as well as youth work is equally important. In Taiwan that's why, in the adult education committee, we have a different department and are coordinating these three divisions because they integrate with each other, so I would like to emphasize the point that if adults have been told to give young people a chance to get involved in the activity or to lead the activities and respect their abilities, give young people a kind of feeling of achievement, then they will gradually trust themselves. And then we will also respect older generations.

Brant: In closing I would like to say that I would hope that we could strengthen our relationship between our two Presbyterian churches, and that we might learn from each other, perhaps have some resource sharing, and possibly some time in the future. Maybe we could have a youth exchange where youth in Taiwan could come to Canada and be with some of our youth here, and youth here could go to Taiwan. Maybe that's a dream but I think programmes start with dreams. Our two churches are so closely connected in many ways: and maybe we can create a better understanding, not only of our church but our two cultures, through youth ministry. So that would be one of my wishes as we close off our dialogue. Thanks a lot Andrew . . .

Andrew: Thank you for this special opportunity . . .

Christmas Happening

by Pat Miller

(From JED-Share)

Christmas Sunday was a happening—the culminiation of the combined efforts of many people. And it happened almost by chance. Our church choirs began rehearsing Christmas music early in October. The theme of the music for Christmas Sunday was to be music from around the world. Elementary church school curriculum planning for the Advent Sundays began about the same time: Our theme for the unit—Christmas Around the World. The choir director and I compared notes at our October Christian education meeting, and that's where our plans really took shape. We saw the possibility of combining efforts, and in the process we solved the age-old problem: What can we do for our Advent Family Night programme that will be meaningful in the lives of all our people?

Two artists in our church were asked to design banners that would reflect the Christmas customs of countries in other parts of the world. Then the committee for family night shopped for the fabrics, and gathered scissors and glue. Our Advent Family Night is held on the first Sunday of Advent and begins with a potluck supper. We featured international cuisine. After supper everyone was assigned to a particular table, and each table made a banner representing a country. The evening also included games and songs from other lands.

During the rest of December the children then worked in our learning centers. Our goal was to broaden their awareness and their thinking about other Christians in the world. Learning more about our mission work in countries around the world, playing games we share with other cultures, tasting different foods, and hearing about Christmas customs, filled our Sundays with exciting choices. The children even made gifts for parents and grandparents using crafts from other countries.

The choirs prepared songs that had come to us from the countries represented in the banners. The choir director had chosen the songs carefully, keeping in mind the ability of our choirs and good variety and balance for presentation.

People are still talking about the experience of worship we had on Christmas Sunday morning. Before each choir anthem, the appropriate national banner was brought down the aisle and placed in a stand at the front of the church. One person who had worked on the banner was chosen to carry it in the celebration. Then a portion was read from a script, prepared to interpret the banner and share something of the customs and mission work we have in that particular country. The brief comments gave a setting in which the music could be appreciated. Most of our choir members had participated in the banner making, and our children's choir members had been learning about Christmas around the world in church school, so they all sang with new understanding. But something else happened! People particpated as banner carriers who don't sing or speak before groups had never before given leadership in a service of worship. They were pleased to bring the results of their efforts at family night to our celebration.

It was almost by chance that it happened! But now we are believers in the process that developed the programme. God's Spirit is at work even in the church that doesn't always do great detailed planning . . . ahead. Sometimes we make it difficult for the Spirit to lead us, but it happened for us, and we want to share the results of a truly worshipful experience with all of you. For a copy of our script, a list of the music, and a bibliography of the resources we used, send $1.00 to St. James United Church of Christ, Myrtle and Warwick, Havertown, Pa. 19083.

Sharing Traditions

by Ardith Nichols

Our Christmas family night last year was one of the most exciting ones we have ever had. At our planning committee meeting, while we were waiting for the group to assemble, we began talking about Christmas festivities, telling one another about our plans. As we listened to people tell about interesting family activities, it occurred to us—why not share all these ideas with one another in the whole church? Why not have a tradition-sharing!

We wanted everyone in the church to

bring ideas and material, but we knew we dare not leave it to chance, so we decided to "prime the pump." Each committee member took a page of the church directory and began calling people to ask for contributions and ideas. The telephoners were to write down all the ideas. We grouped together things that could be exhibited or shown, and we asked people to write a paragraph about other traditions. We also asked for written contributions to be brought in so we could mimeograph them and distribute copies.

We wanted to have things that people could actually try to do as they walked around the exhibits. We found that many of the traditions centered around four main categories: ornaments, food, gifts, and cards. So we set up four rooms. In the ornament room, many women brought in samples of traditional things they had made such as crèche scenes and a gingerbread house. Two women made fancy candles. One family decorated blown eggs to make Christmas tree ornaments. They provided supplies for anyone who wanted to make a decorated egg. People exhibited all kinds of Advent candle holders and calendars also.

The food exhibits centered in and around the kitchen. Many families had special customs with food. One woman baked special breads and gave them as gifts—nut, date, cranberry, and apricot. She cut small squares for people to sample. Another woman made fruit cakes. Many others had special cookies. (Samples sold for 3¢.) One woman brought in coffee cans and demonstrated how she covered them with Con-Tact paper and filled them with stuffed dates for gifts. We served cups of traditional wassail (spiced cider) in the food exhibit. We also provided copies of all the recipes, available on request, and we had a whole page of other traditional food customs.

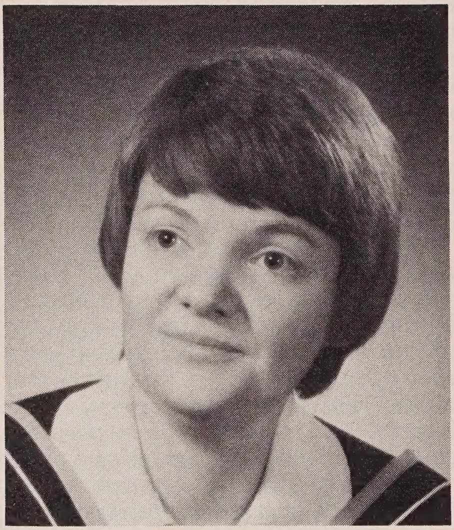
In the gift room people could experiment with making special wrapping paper with potato prints and spatter paint on tissue. One man brought his jig saw and demonstrated making jigsaw puzzles. One woman displayed her crocheted bookmarks that she took to the hospital as gifts. Another woman demonstrated making planters from cuttings of her summer plants that she brings into the house in the fall.

In the Christmas card room, we invited people to display samples of all the personalized cards they had sent out. We had an amazing array. Some had photographs on them, some were letters, and some were handmade designs. One family that always makes its own original cards, brought supplies so that people could experiment with making a sample card.

Our family night exhibit and activity began at 4:00, and at 5:30 we had our potluck supper. After supper we had a special sharing time. On the basis of our phone calls, we asked seven people to tell the assembled group about their special traditions. (1) One person told about her lollipop tree, with its treats for neighborhood children. (2) One family told about their custom of going out to cut their own tree and bringing it into decorate. (3) Another family told about learning Christmas carols and singing them every day at suppertime during Advent. (4) One family spoke about family fun with baking cookies and taking them to the neighbors. (5) One man told about visiting the sick and taking a small favor; and (6 and 7) two families told about their gift sharing time, one on Christmas Eve, and one on Christmas morning, with the reading of the Christmas story.

Our evening concluded with the singing of Christmas carols by candlelight.

It was a very special event. But what made it so unusual was that we involved our own people and shared the things that we cherished with one another. If you decide to try it—don't do it our way. Trust your own people. Call them, and find out the very special things they have to share.



On September 1, 1979, **Miss Creola Simpson** was appointed to the position of Area Educational Consultant for the Synod/Synodical of Saskatchewan. Miss Simpson will live in Saskatoon. Miss Simpson was born in Guelph, Ontario and after completion of her Grade 13 at Orangeville District Secondary School she entered the Lakeshore Teachers' College, Toronto. After graduation from Teachers' College she taught for eight years in Dufferin County. During this time she received her B.A., majoring in Psychology from Wilfrid Laurier University, Waterloo, Ontario and her B.Ed. from University of Toronto. In the fall of 1977 Creola entered Ewart College where she obtained a diploma in Christian Education in May 1979 as well as her M.Ed. from the Ontario Institute for Studies in June 1979.

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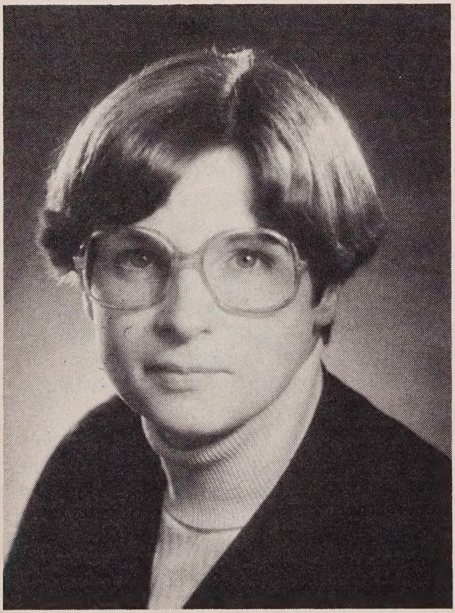

Miss Anja Oostenbrink was appointed to the position of Area Educational Consultant for the Presbyteries of Lindsay-Peterborough, Barrie, Algoma and North Bay and Temiskaming and Presbyterials in this area, effective, October 1, 1979. Miss Oostenbrink will live in Orillia.

Miss Oostenbrink was born in Hardenberg, the Netherlands. In 1969 she emigrated to Canada to live in Wainwright, Alberta where she worked as a nurse's aid.

Anja entered Ewart College in the autumn of 1974, receiving her diploma in Christian Education in May 1977. She also received a B.A. from University of Toronto at the Fall Convocation, 1979.

Both Creola and Anja were designated as Deaconesses of the Presbyterian Church in Canada in the fall. They will represent the Board of Congregational Life and the Society as they give professional leadership in Mission and Christian Education in their respective areas.

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Rev. J.R. Davidson, (supply), C.P. 100, Melbourne, Quebec J0B 2B0
Editor, La Vie Chretienne
Rev. J.F. Porret, 2302 Goyer St., Montreal, Quebec H3S 1G9

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Rev. E. Zugor, R.R.#4, Forced Road, Brantford, Ontario. N3T 5L7
Edmonton, Calvin
Rev. Gabor Dezse, 12937 86th St., Edmonton, Alberta T5E 3A9
Lethbridge, Bethlen
Rev. George Telcs, 1014 10th Ave. N., Lethbridge, Alberta T1H 1J8
Vancouver, Calvin
Rev. Laszio Szamoskozi, 4327 Wildwood Cres., Burnaby, B.C. V5G 2M3

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Winnipeg—Anishinabe Fellowship Centre
Director—Rev. Elizabeth Nitsch, Apt. 1805, 411 Cumberland Ave., Winnipeg, Man. R3B 1T7
Miss Isabel Allison, 7-39 Balmoral St., Winnipeg, Manitoba R3C 1X3
Sioux Village
Mr. Allan Lauder, 777-4th St. N.W., Portage La Prairie, Man. R1N 2H1
Pipestone and Birdtail
vacancy
Waywayseecappo
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Okanais, Rolling River
Rev. Wm Morrow, Elphinstone, Manitoba R0J 0N0
Mistawasis, Wahpeton, Crutwell
Rev. Stephen How, 722 Branion Dr., Prince Albert, Sask. S6V 2S2
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Rev. Wm. Palmer, 923—11th Ave., N. Kenora, Ont. P9N 3K7

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Rev. Brooke Ashfield, 22 John St., Chatsworth, Ont. N0H 1G0

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Montreal
Mrs. Eileen Horne, 2575 Sicard Ave., Montreal, Que. H1V 2Y8
Toronto
Miss Catherine Watson, Apt. 411, 8 Milepost Place, Toronto, Ontario, M4H 1E1
Miss Lillian Reay, 78 Roxborough St. E., Toronto, Ont. M4W 1V8
Hamilton
Mrs. Joanne Walter, 107 Brentwood Dr., Hamilton, Ont. L8T 3W5
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Mrs. Mary McLaren, 1535 Alexander Ave. Winnipeg, Man. R3E 1L7
Vancouver
Miss Florence Edge, 4249 Osler St. Vancouver, B.C. V6H 2X4

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Halifax/Lunenburg
Miss June Pratt, 59 Andy's Ave., Truro, N.S. B2N 2W9

African Churches on way to Self Reliance

Nairobi—When in 1971, in an address to an American church audience, the Rev. John G. Gatu, then General Secretary of the Presbyterian Church in East Africa, Kenya, first raised the controversial issue of a "moratorium" for African churches, church leaders throughout the world raised their eyebrows. Many shuddered in disgust and disbelief.

The moratorium called on the churches to devise strategies to halt or limit the flow of money and personnel from overseas churches to African churches. The purpose of this call was 1) to help reduce the dependency of African churches on foreign mission churches and boards 2) to enable African churches to become self-reliant and 3) enable African churches to develop authentic structures, orders and programmes based on African values and priorities.

Six years ago, the Presbyterian Church in East Africa (Kenya) was some 94% dependent on funds denated by overseas churches and agencies to meet budget allocations. In the last six years, however, the church, which was founded by Scottish missionaries 88 years ago, has achieved over 78% self-sufficiency in funding both its recurrent and capital programmes.

The church is now able to pay all of its ministers without outside help. More than that, it has established a pension scheme for ministers, which is a considerable step beyond the former "provident fund".

The church's new headquarters were entirely funded through contributions from church members, and the presbyteries are putting up their own churches through self-help.

In order to achieve financial self-reliance, the PCEA had taken a deliberate campaign from parish to parish and explained to the church members that the church was an African church which therefore had to be supported by Africans themselves. People were also told about problems which the church had experienced as a result of its dependency from churches abroad. This brought people to take the programme seriously and to start raising money and giving anything they could spare.

Today the church has a pastoral institute where not only pastors are trained for the diploma and degree courses at the inter-denominational Limuru Theological Seminary, but where the PCEA also offers 3-month pastoral training to experienced lay people and trains pastors and other church workers in specific areas of need, for example pastoral responsibility in a hospital situation.

As a result of these efforts, nearly total indigenization has been achieved, except for professional positions in hospitals and a few vocational institutions. The last Scottish missionary at the headquarters level was leaving early May for home.

According to Rev. Gatu, Africa has a large reservoir of personnel capable of meeting its spiritual and physical needs without relying on foreign charity, and these indigenous people are in a better position to articulate local interests.

The PCEA has some 200,000 communicant members, most of them in Kenya, but including congregations in Tanzania and Uganda.

NEWS

50,000 in cigarette factories in Java

(CCAN)—Up to 50,000 children working for between 40 to 150 rupiahs (S20cts to 80cts) a day will still be needed to work in the local clove cigarette manufacturing plants in Indonesia for the next five years, a Manpower Ministry spokesman said.

Mr. Utoyo Usman, director general for the protection and maintenance of labour at the Manpower Ministry, said that currently between 10 and 20 per cent of child labour was being employed by some 282 clove cigarette factories in Java.

He said the children, most of them girls, work for seven hours or more a day.

Mr. Usman said poverty made it necessary for the children to work to support their families. He said the children supplied up to 40 per cent of the family income in many Javanese households.

It was announed at the consultation that

—The United Chruch of Christ in Japan (the Kyodan) has promised to raise $20,000 to $30,000 for children in Asia during this Christmas season through its church schools.

—The Korean Council of Christian Education will hold the Asian Christian Children's Assembly in Seoul during the month of August.

—Shiyo Gakuen Mentally Retarded Children's home will welcome two to four trainees a year from Asia in cooperation with CCA Scholarship Programme.

—Harris Memorial College of Manila also will admit pre-school teachers through CCA Scholarship Programme.

WARC Member Churches Consultation In South Africa

PRETORIA, 12-16 March, was the setting of a major gathering of official delegates and observers from all the 10 member churches of the WARC in the Republic of South Africa and the Transkei. The theme was "The Church and Social Responsibility". Churches of all the main ethnic traditions were there: Black, Coloured, Indian, White Dutch Reformed and White Anglo-Saxon.

While the motivation for the Consultation has been continually before the WARC member churches over many years, the event became finally possible through the independent action of the Swiss Federation of Protestant Churches by whose generosity the required financial support was assured.

Each of the member churches had been invited to prepare substantial memoranda on the sub-themes of the Consultation: political structures, labour and economy, family life and education, personal relationships. A significant element in the planning of the whole event was that the choice of subjects and the working methodology were entirely the decision of the churches in South Africa. The first two days were spent in group work and the last two in plenary session with voting procedures on the group reports. These closing sessions were open to the press.

As might be expected in the context of a society struggling with the policies of apartheid the debate was frequently tense and deeply divisive. But in spite of fears voiced to the contrary the Consultation held together in a very frank and open exchange of thinking on matters such as racial division, education, inter-marriage, pass-laws, labour unions, political rights, detention without trial . . . The Consultation finally resolved on a split vote to send their recommendations on political and economic issues to the government. At the same time the total work product of the Consultation is being submitted to all the 10 member churches in South Africa for discussion, study and reaction. The concluding "message" of the Consultation approved by the plenary affirmed: ". . . We offer thanksgiving to God for the fact of this Consultation, for we cannot close our eyes to the deep historical and racial tensions which until now made such a consultation impossible. In spite of very serious tensions God in his grace has held us together . . . We have been challenged to prove by our conduct that we are really . . . committed to bear one another's burdens. It has been a humbling experience to realize how great our lack of faith and love still is . . . We urge our churches to covenant anew for economic, social and political justice for all people . . ."

Canadian Bible Society Distributed Eight Million Scriptures in 70 languages in Canada last year

Last year for the first time since Bible Society work began in Canada in 1805 the Canadian Bible Society distributed over eight million Scriptures in 70 languages in Canada. Of the total distribution 242,581 were complete Bibles, and 534,854 New Testamanets, the remainder being single books of the Bible and Scripture Selections. A highlight of the year was the distribution of 220,630 French New Testaments and a total of 1,543,448 Scriptures in French, mostly to Roman Catholics. The Canadian Bible Society now distributes more French Scriptures each year than any Bible Society in Europe or in French West Africa.

More than 325,000 copies of the GOOD NEWS BIBLE (Today's English Version) have been distributed by the Canadian Bible Society since it appeared in November 1976. This is by far the most popular of the versions in contemporary English and world distribution is more than six milion copies. World distribution of the New Testament in this English version exceeds 50 million. This version has been found to be particularly helpful in evangelism.

To new Canadian citizens at Citizenship Courts the Canadian Bible Society presented 140,000 New Testaments and Psalms, twice the normal annual requirements. The Canadian Bible Society makes Scriptures in Braille, on Records and on Cassettes available to the Blind free of charge and in 1978 nearly 14,000 copies were presented to the Blind in Canada.

A new feature of the work of the Canadian Bible Society is the production of Scriptures in Canada. At one time most Bibles were imported from the U.K. and the U.S.A. but now practically all Scriptures for use in Canada are produced locally.

wms highlights

St. Giles, Calgary

Jesus Christ Finds Dr. John Hill.

"I am a scientist and I expect reasonable explanations and I know Jesus Christ spoke to me." With glowing face, Dr. John Hill, Director of Agriculture Canada, explained how Jesus of Nazareth changed his life. He was speaking to the Athalie Read WMS of St. Giles and friends at their April Thankoffering Service. Dr. Hill proved how prayer and faith accomplishes the impossible in his own life and in the lives of thousands of South Africans including those practising witchcraft. Miracles happen every day, but most of us, because of our sophistication and education, will not or cannot accept them.

Dr. Hill is a 2½ year-old Christian, brimming with inner joy and keen awareness of the Holy Spirit's guidance. He is a 1979 Jeremiah, who, when he receives the word from his Lord, acts accordingly. Do we? If not, why not?

Knox, Vankleek Hill, Ontario

A special meeting of St. Paul's W.M.S. was held in May, our guests being the Knox W.M.S. of Vankleek Hill. Our guest speaker was the Rev. Mr. Schissler who has served in a variety of congregations including Assiniboin and Swift Current in Saskatchewan, West Flambora, Innerkip and Kemptville. He has been temporary replacement for the director of the Kenora Fellowship Centre. He spoke on Canada's Native People in Ontario. This is a large reserve made up of two bands, No. 39 and No. 40; 95% of whom are Presbyterians. There are 115 households being served with 48 communicants. Mrs. Schissler's home was on the Christian Islands in Kenora, three miles from Martin Shrine. He spoke on the culture and the ways of the people, also on the part the fellowship centre has played in helping the people. Pieces of hand work were passed for all to admire.

Milton Service of Thanksgiving

In April the Robertson Auxiliary, Womens Missionary Society (of Milton) held a service of "Thanksgiving" to celebrate 90 years of missionary work. Guests attended from neighbouring church organizations. Our speaker was Mrs. Willis Young, President of Brampton Presbyterial. Her topic was "Looking Back" and to some of the women active in the formation of the Women's Missionary Society in Canada. One was Mrs. R. G. McBeth, a minister's wife, who started the use of mite boxes to help raise funds. She also organized the bale that we know so well to-day. She said times have changed more in the last 100 years to what they had changed in 1000 years. Mrs. Young quoted Chapter 25, verses 35 and 36 of St. Matthew. In the changing times more is required of us. She suggested each one have a vision—faith and concern for all mankind. We should rejoice and be glad in His work.

First Church, Brockville

First Church was indeed fortunate to have Dr. E. H. Johnson, a former Moderator of the Presbyterian Church in Canada, as a weekend guest last spring.

Formerly a missionary of our church in Manchuria, past Overseas Secretary of the Board of World Missions and more recently its Secretary of Research and Planning, Dr. Johnson is now considered to be a leading authority on China.

An informal Saturday evening meeting was held with the Johnsons and then Dr. Johnson addressed the Sunday morning congregation.

The evening worship service took the form of a W.M.S. Thankoffering when Dr. Johnson spoke to the W.M.S. groups and their guests. Both groups of W.M.S. are following a mission study on China and those present were given much food for thought and study by this challenging and well informed speaker.

A Monday morning interview the local radio station also gave the residents of Brockville an opportunity to share in Dr. Johnsons experiences and to hear first hand about conditions in modern day China.

St. Paul's, Winchester, Ontario

St. Paul's WMS celebrated its 90th Anniversary in June with a special meeting. The President, Mrs. Hugh Wilson, opened the service with a Call to Worship and Prayer, and extended words of welcome. Best wishes were brought to the society by Mrs. R. D. Ledgerwood on behalf of Miss Dorothy Dodds, President of the Synodical of Quebec and Eastern Ontario. Mrs. Douglas Hunter of Morewood brought greetings from Brockville Presbyterial on behalf of Mrs. John Gray, President, who was unable to be present.

The Junior Choir rendered two songs and Kim Barkley played a few selections on the accordian. Rev. Howard Smith introduced the guest speaker, Rev. Wm. Chen of Gloucester Presbyterian Church. Rev. Chen was raised in Taiwan under religious cults and was converted to Christianity. Having experienced the difference after becoming a Christian, he was able to give a very inspiring and challenging message on the Power of the Holy Spirit in one's life.

Knox Agincourt, Ontario

The 50th Anniversary of Semper Fidelis W.M.S. of Knox Presbyterian Church, Agincourt, Ontario was held in May with Linda Miller and Marilyn McKeag co-presidents presiding.

Linda Miller welcomed everyone and read a poem entitled "Golden Chain of Friendship". The worship service was conducted by Marilyn McKeag followed by a solo sung by Phillis Hutton.

A special needlework depicting the W.M.S. 50th Anniversary, created by Cora Stewart was presented. Four Honorary W.M.S. Life Memberships and pine were given to Jessie Dairdson, Agnes Dairdson, Flora Hall and Nora Gorham who was our special guest speaker. Nora Gorham, a recent graduate of knox College, was a former member of Knox W.M.S. and we all enjoyed her inspirational message. Jessie Dairdson gave thanks to Nora for her meaningful message. The C.G.I.T. then contributed to the evening in song.

Roxanna Miller and Heather Barrett, members of the Explorer Group, along with their respective mothers Linda Miller and Claire Barrett received the offering. In recognition of "The Year of the Child" the offering was donated to three needy children to enable them to attend camp this summer.

St. Andrews, Wyoming, Ontario

The 75th birthday of the Cuthbertson W.M.S. of St. Andrew's Presbyterian Church, Wyoming was observed on Friday evening, June 1 when members of the auxiliary and their guests met at the church.

Following a dessert lunch approximately 70 persons joined in a service of worship. A musical prelude by Rev. Scott Duncan and Mrs. Marilyn Marchand was enjoyed while the ladies assembled.

Mrs. Marian Rumford, the current president, opened the service with a short poem. "Growth through Faith" was the topic chosen by Mrs. Eleanor Roane when she read the Bible lesson and led in devotions. A Girls' Chorus sang two musical numbers.

The guest speaker, Mrs. Jean Cook of Unionville was introduced by Mrs. Anna Anderson. In her message he stressed three aims of the W.M.S.—the development of Integrity, Self-worth and Learning in ourselves and for others.

St. Andrew's Beechwood, Ontario

The 90th anniversary of the W.M.S. was celebrated in May with neighbouring church groups as well as former members, friends and the executive of Sarnia Presbyterial. Over 100 signed the guest book.

Our guest speaker, Mrs. Carl Remus of Walkerton, president of Hamilton London Synodical chose as her theme B.P.; Be Prepared, Be Peaceful, Be Prayerful.

Mrs. Gordon C. Stewart of Ailsa Craig, guest soloist, sang "In the Garden".

As In Memoriam for former members was conducted by Mrs. Charles Falconer.

A short history of the W.M.S. was read by one of the members of the society.

Refreshments were served and a time of fellowship followed the meeting.

Chippawa, Ontario

The Afternoon Group of the WMS of Chippawa Presbyterian Church celebrated its 85th anniversary with a supper and service. Guests were the Anna Gray Auxiliary, Explorers and their mothers, Explorer counsellors, and officers of the Niagara Presbyterial WMS.

The Explorers presented their counsellors with an appropriately decorated cake for their work. They also made the flowers for the tables.

The Anniversary and Graduation Service was held in the sanctuary with Mrs. Andrew Dobie, president of the Afternoon Group presiding, assisted by the Explorer Counsellors.

Four members, Mrs. Earl Weaver, Mrs. Walter Johnston, Miss Carrie Willick and Mrs. Bert Ort were honored for being members for more than 60 years.

Beaverton W.M.S. Celebrates Centennial

Over one hundred people, presenting Glenarm, Sutton, Cambray, Kirkfield, Uxbridge, Port Perry, Bolsover, Cannington, Lindsay, Woodville, Gamebridge, Wick and Toronto, gathered at the Presbyterian Church on April 18th to celebrate 100 years of service by the W.M.S.

Mrs. Mary Ware presented a Historical Sketch of the group, taking us back to the first meeting 100 years ago, April 24, 1879, when eighteen women formed the group.

Special music was provided with Mrs. Aartje DeVries leading the "Good News Singers" in "Rejoice Evermore", "The Easter Song" and "Seek Ye First".

The special guest speaker was Miss Isabella T. Hunter, President of Council Executive, W.M.S., W.D. who spoke on her visit to Taiwan, describing the work of the different congregations and telling of the dedication of the missionaries and other workers on that island.

In Remembrance

Mrs. Betsy B. Luke
Guthrie Church, Alvinston, Ont.

Miss Grace Martin
Knox, Belmont, Ont.

Mrs. Fred (Mabel) Shafe
Mrs. John (Hazel) Storie
St. Andrew's, Cambellford, Ont.

Mrs. R. Martin
St. Andrew's, Cobourg, Ont.

Mrs. Mary Wright
First, Collingwood, Ont.

Miss Myrtle Stait
St. Andrew's, Fergus, Ont.

Mrs. John Soldan
Mrs. George Walker
Carmel, Hensall, Ont.

Mrs. Bruce (Bereneice) Ballantyne
St. John's, Pittsburgh, Kingston, Ont.

Mrs. Elsie House
St. Andrew's, Kingston, Ont.

Mrs. Wm. M. Near (Mary Vannatter)
St. Andrew's, Kitchener, Ont.

Miss M. Evelyn Beattie
Gilmour WMS, London, Ont.

Mrs. D. A. Carmichael
Mrs. J. Cordell
Miss Nina McFarlane
New St. James, London, Ont.

Mrs. Ella MacRae
St. Andrew's, Maxville, Ont.

Mrs. Alvin Fyfe
WMS Aux., Orillia, Ont.

Mrs. J. (Alice) Duby
Pres. WMS, Rockwood, Ont.

Mrs. R. A. Embury
Knox, St. Thomas, Ont.

Mrs. Anna Keith
Knox, St. Thomas, Ont.

Mrs. L. H. Sinclair
St. Andrew's, Sarnia, Ont.

Mrs. L. H. Sinclair
St. Andrew's, Sarnia, Ont.

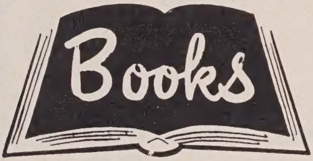
Mrs. Mae Hillebrecht
First Church, Seaforth, Ont.

Mrs. Robert White
St. Andrew's, Stratford, Ont.

Mrs. Janet McCowan
St. Andrew's, Scarborough, Ont.

Mrs. Lilian Marshall
Cookes Pres., Toronto

Mrs. E. Krebser
West Lorne, Ontario



Available from the
WMS Book Room, 50 Wynford Drive,
Don Mills, Ontario. M3C 1J7

THE HAWK THAT DARE NOT HUNT BY DAY

by Scott O'Dell—Winner of the Hans Christian Anderson Award.
Price $1.75

This is an adventure story. Any young teen age boy would find it exciting. The setting is back in history in the Reign of Henry VIII, a time when the Black Death or plague was decimating the population all over Europe. It was a time when prisons were filled and punishment for crime was torture and death. Smuggling was a fairly honourable profession if one didn't get caught. This is a real adventure story of a young boy who having lost his parents, went to sea with his uncle, who owned a ship. They were merchant seamen but made their greatest profit smuggling. Among things smuggled were contraband Bibles translated into English by William Tyndale. Tyndale had been forced to flee from his native England. He eluded his pursuers for eleven years during which time he completed the English Translation of the Bible and our young sailor and his uncle smuggled the newly printed revolutionary books to England. The New Testament for the first time was made available to all Englishmen. Tyndale was betrayed and put to death, but he lives on because his translation became the basis for the King James Version of the Bible.

—Mrs. R. R. Pogue

POSTAGE

First Book—$.25
Each additional book—$.10

from the treasurer

In previous years we have stressed the importance of remitting contributions on a regular basis during the vacation period.

We are happy to report that most of our Treasurers have acceded to our request and this has made it easier to meet our obligations.

The 1978 Report of the Society's operations is now in the groups and you will note as you study it, that there has been a decided increase over 1977. However, this was not sufficient to take care of our needs due to rising prices.

We wish to remind the Treasurers at all levels, that in order to have your Total givings included in the current year, it will be necessary to send them to the General Treasurer immediately after the year ending.

We are most grateful for the way our C.G.I.T. and Children's Groups are encouraged to contribute to the Mission work of the Church. Too often we overlook the interest shown by them.

(Mrs.) Clara Hogg, Treasurer

SYNODICAL GIVINGS

January—November 1979

OBJECTIVE		**1978**	**1979**
$30,900	BRITISH COLUMBIA	15,075	18,725
28,700	ALBERTA	19,577	16,893
17,200	SASKATCHEWAN	10,108	11,567
24,600	MANITOBA & NORTHWESTERN ONT.	11,439	13,382
222,300	HAMILTON & LONDON	107,359	132,288
226,900	TORONTO & KINGSTON	133,152	130,219
102,500	QUEBEC AND EASTERN ONTARIO	61,942	59,562
$643,100		358,046	382,636

Latch-Key Programme at Kawasaki

"Roba no Kai". That is what it is called. "Donkey group". Not in the sense, however, that a donkey is a stupid animal. Rather, in that it was a donkey that carried Jesus on His triumphal entry into Jerusalem. Humble, not likely to call any attention to itself, but chosen to perform necessary services.

"Roba no Kai" is a group of ten volunteers, together with two paid staff, who carry out a programme of education and recreation for "latch-key children"—children whose parents both work in local plants, stores or house-factories—in the area around Kawasaki Korean Church. Six days a week, children from grades 1-3, gather in the Church where a daily average of 25 out of a total enrolment of 40 learn Korean language, play games, and do simple cooking. Ten of those who come are handicapped in some way, and are included in the whole of the group's programme. Koreans, who have known discrimination for decades, are in this way teaching their children to overcome problems resulting from their ethnic minority status, and also to live with the handicapped without developing a feeling of discrimination towards them. The programme, while established by the Church, has gained the interest and support of the city of Kawasaki. Enrolment is not confined to Koreans, and many Japanese, especially handicapped children, take part in the activities.

International Year of the Child 1979

DECEMBER 1979

GLAD TIDINGS

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ACKNOWLEDGEMENTS

Cover Photo and article, "Child and Church", from One World

GLAD TIDINGS
DECEMBER 1979
VOLUME 55 NUMBER 10

KATHLEEN HUMMELEN
EDITOR

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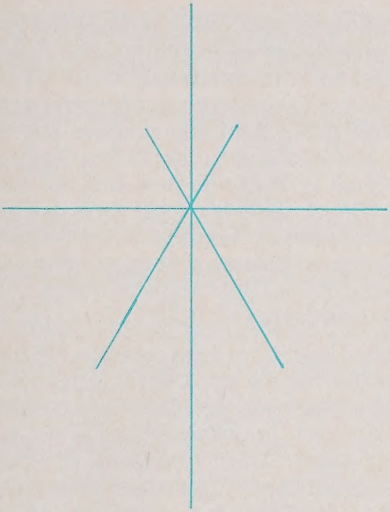


Christmas 1979

Dr. K. G. McMillan
Moderator
105th General Assembly

First generation Christians possess a glow and enthusiasm which is so often lacking in those who have been familiar with the Gospel all their lives. As we approach the Christmas Season one of our difficulties is that we "have heard it all before". We are so accustomed to the beautiful story of the Babe of Bethlehem, the shepherds and the Wise Men, it is not easy for us to hear in a fresh and exciting way the message of Christmas, an event so tremendous that the Angels sang. What a pity it is that familiarity makes commonplace the most important event in human history.

We have all heard that the heart of our faith is the Incarnation but this word and what it means tends to remain a religious mystery. We do not doubt that the Incarnation is central but it does not seem to mean very much to us. Christmas this year might take on a deeper meaning if we see the Birth of Christ in terms of five messages.

God is a Living God Who Acts

God is One Who acts and His most decisive act was in sending His Son to the world. We need to see how God acted prior to Christ's birth and subsequent to it. In the beginning God acted by creating the universe, all life and the human race. When Adam and Eve rebelled against God, disobeyed Him and turned their backs to Him they ceased to live in perfect fellowship with their Creator. God then acted by calling Israel as a nation to be His instrument on earth to bring people everywhere back into a proper relationship with Him. God sent His Prophets for this purpose. However, Israel failed God and when we come to the end of the Old Testament period we find the Chosen People defeated and conquered.

What is God to do now? We might think He would simply let the human race go its own way. But He doesn't; He sent His Son. He sent His Son to bring people back into fellowship with Himself and to restore the relationship that was lost in the Garden of Eden. Christmas is God in action on our behalf. The sad reality is that the world rejected God once again. The sheer wickedness of the human race is seen in the fact that the world killed God's only begotten Son, the finest person this world has ever seen.

Now is God finished with us? No, again God acts and raises Jesus Christ from the dead for He is determined to pursue lost mankind and return people to their rightful heritage. He acted further by raising up Christ's followers and by establishing His Church as an instrument to serve His eternal purpose of bringing mankind back into fellowship with Himself. He acts today by calling us, forgiving us and using us in His redemptive purpose.

God Really Loves Us

Christmas tells us that God really loves people. Often we talk about loving people as though that is easy. People are often hard to love. It has been said it will be wonderful to be with the Saints in Heaven but it is difficult to live with them on earth. God sees and knows people as they are and does not find them repulsive. This is really amazing. It is not just nice, decent people who conform to normal practices of behaviour whom God loves. God came into our world by being born in a place which did not smell nice, a place we would not want any baby to be born, a stable. No matter who you are, God loves you and our doubts about this are overcome when we remember how God acted by sending His Son.

God Takes Sin Seriously

This needs to be said because we can sentimentalize God's love and make Him into a doting non-entity. You will remember when the birth of Jesus was spoken of in the Bible we read, "You will call His name Jesus, for He will save His people from their sins". When He approached the Cross Christ said that the purpose for which He was born was to die on the cross. One of the biggest mistakes of many who propose solutions to personal problems as well as to social, economic and political issues is that they fail to take into account that mankind is sinful. We not only commit sins; we are guilty of sin, of rejecting God and of trying to live without Him. Mankind is terminally ill. But God sent the Great Physician to deal with our sickness. Christmas tells us that sin is real and that God takes it so seriously He entered our world at Bethlehem to deal with it.

God Is With Us

Loneliness is the most common affliction of people. It is not just widows and old people who know the agony of feeling alone, forsaken and forgotten. Most people feel this at times. Christ's name is "Emmanuel—God with us". If we fail to be seized by the glorious truth we miss one of the most liberating aspects of the Gospel and one of the reasons why Christmas Carols are joyful. God is with us, not only when we pray but when we go out into the world tomorrow morning and forever. Christmas assures us of this.

Our Response to Christmas

Just as God entered into this world in Christ, we, as Christ's followers, must enter into the life of this world. This is a troubled and suffering world. Our world has a veritable toothache in its heart. Without experiencing life as it is actually lived by millions, comparative statistics on living standards fail to communicate the real plight of people. We dare not spiritualize Christmas. We must enter into the stables of this world with their filth and stench. There are no simple cures to the complex problems which people face day by day but as a follower of Christ I cannot be indifferent to injustice, illiteracy, poverty, pain and oppression. God acted on behalf of the whole world on that first Christmas and as followers of the Babe of Bethlehem we too are compelled to be concerned, loving and caring.

Child and church

Children have always been included in the churches' ministry, but have they always been taken seriously as children? Certainly they have received baptism, instruction, communion and Christian nurture of every kind through churches, schools, hospitals and orphanages. Churches and missionary societies were often the first to care for abandoned, deprived or handicapped children.

But throughout this long history, very different understandings of youth have been shaping the actions of the churches. The range and depth of these differences in our understanding is rarely acknowledged. So why not use the International Year of the Child to see more clearly how we ourselves see children.

With that intention we offer the following two pages of pictures and statements. Decide which of them best fits (or offends) your own understanding of the child. Choose which description best fits the prevailing attitude in your own church's ministry.

Child as child

△ Children are a gift from God, sang the psalmist. Not owned by parents but entrusted to them. The Arabic philosopher Kahlil Gibran echoes the same thought: "Your children are not your children... They come into being through you – but although they are with you, they don't belong to you. You can give your love to them, but not your thoughts. For they have their own thoughts. You can give a home to their bodies, but not to their souls. For the soul lives in the house of tomorrow, which you cannot visit, not even in your dreams."

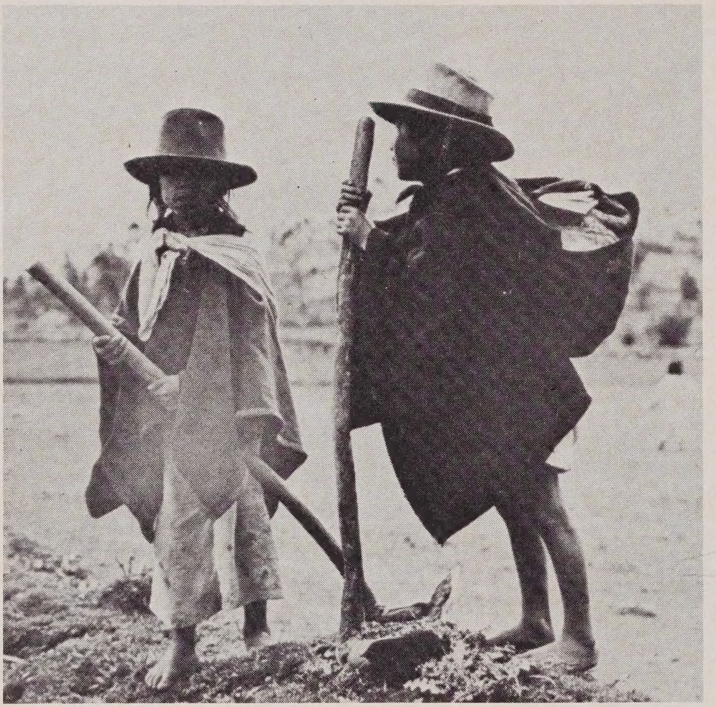
Children at play demonstrate this insight beautifully. They have a freedom and a value of their own. Neither the world they create for themselves nor their dignity is derived from anything adult. It carries the stamp of originality. How well is that status reflected in your church? Are children accepted gladly for what they are now, rather than what they might become?

Child as innocent

∇ A sugar coating of romantic idealization often covers up the words of Jesus that insist we must become like children to enter the Kingdom. He didn't mean that children were incapable of sin. In fact he also used the quarrels of children as a parable of vanity and blindness. By idealizing children we neither take them seriously nor accept them as they really are. Look carefully at your tradition of hymns and prayers and check whether the images of children they employ are still suitable today.

Child as symbol

△ Why does Jesus place such emphasis on children as first citizens of the Kingdom? Let them come to me, be like them, is a favourite gospel theme. Does he really expect adults to become like children, vulnerable and exposed to a strange forbidding world? It is precisely that helplessness that makes the child such a perfect symbol for the Kingdom. Without claim to its own merit, strength or security, completely open to God's grace, the child lives both fully in the present yet is able to cope with the unexpected future as it comes. The need for children to learn from adults is a familiar assumption in our church life. How often is the question reversed?



Child as adult

◁ "Our ideas about what it means to be a Christian are related mainly to adult models." So too are our ideas about what it means to be a human being. For that reason we expect our children to become as we are. And the sooner they do, the less anxious we are. Children are then treated as adults, in miniature. Their clothes, facial expressions and bearing reflect this. And more importantly, so do the expectations and demands we make of them. The children in this picture will never enjoy the luxury of a childhood. The hours they work are already prescribed by an adult world. Consider the methods of instruction and the style of worship in your own church setting. Are children already expected to slot into openings designed for adults? How does your congregation react when noises from its younger members interrupt a worship service?

Child in community

△ Children are included among the people of promise in the old covenant. Standing between past and future, ancestor and descendent, they link the generations together in a holistic view of human life. To be childless was disastrous in such a context.

In the new covenant all believers in Christ "are children of God" and baptism becomes the act of that adoption. A baptizing church therefore has to take the community of adults and children seriously. What Christ has joined together by baptism in his body, adults must not separate. How well have we maintained this covenant in our church life?

As the International Year of the Child comes to a close, may these pages remind us of the continuing importance of the child in the life of the church.

H.M.M. School, Jhansi, U.P. India
284003

October 1979

Dear Friends,

It's hard to believe that three months have elapsed since I said farewell to family and friends once again and boarded a plane for India. My three month furlough was short and there wasn't time to see all of you, but it was good to meet with many at W.M.S.(W.D.), Annual Meeting, General Assembly in Sudbury and Congress at Guelph. May was set aside for deputation in Southern Ontario. Holiday time was spent with my family in Thornbury. The Sunday before leaving Canada it was a privilege to take part in the 125th Anniversary service at St. Paul's Church, Thornbury, where my parents are active members. Also it was good to get away from the situation in India, and look at things from a different perspective. There

was also time for reading while travelling by bus and subway. Also in the stacks of the Medical Science Library at U. of T., I read some books on Malnutrition and Retarded Human Development—a field which certainly applies to India.

It was raining hard as we descended through the clouds to land at Delhi airport—only 28C. However, this has been one of the driest monsoons I have experienced, and U.P. is one of the drought areas. There has been no problem with mold and mildew this year. We had a little rain the week of Sept. 16th, after much prayer, but the wells are still low. Many of the clouds have been like those mentioned in Jude 12 "clouds without water, carried along by the winds." We are already experiencing daily power cuts of 6 hours or more, because the state cannot generate enough electricity again due to water shortage. What the year ahead holds we do not know. There will also be a federal election by the end of the year or early in the new year. PRAY for the Christians, that they may trust the Lord to supply all their needs (Phil. 4:19). Pray also that their hearts may be open to all that God wants to teach them through these hard times.

School was already in session when I arrived in Jhansi, July 14th. We have about the same number in residence as last year—206, but more are coming from their homes so our total enrollment has increased by about 25 giving a total of 326. Of these 116 are in Primary (1-5). Last year our 42 eighth class girls had to write outside Jr. High exams, and of these 33 passed, four after writing a supplementary in Math. Our High School result was also disappointing as only 2 out of 11 passed in the Math and Ac. section, while all the literary section passed.

We have four new teachers this year, our total school staff being 15 including principal and clerk, and four work in the hostel. One teacher who was seriously ill last April has made a good recovery. Miss Lall who was sick for most of last year is also much better and while no longer able to carry on as hostel warden, is able to work part-time and continues to make a contribution. She took five girls to camp the last week of September.

My duties since returning have been as Treasurer, working with our clerk who takes in the fees. Also I've been working on card files of our girls so we may have pertinate information at hand when needed. I've also been doing medical records. Lately a new experience has been teaching Math to the beginners. Trying to get across what 1, 2, 3, 4 *means* is not easy.

Playing the harmonium (hand organ) for chapel is another daily pleasure. This was started last year, and as the girls were not used to singing with accompaniment it has taken awhile for them to catch on, but they are singing better this year, and don't go flat so often.

This year we have received from Soya Production & Research Assoc. in Bareilly, free soya products as part of their institutional feeding programme. The granules we use in a curry with potatoes, served with rice. Soyabean has double the protein of meat, and while not a complete protein, it is better than other lentils. We mix soya powder with whole wheat flour for their chappaties (breads) in the ratio of 1:10, and they are quite good. This year we have also been serving a snack of sprouted chick peas, roasted chick peas or peanuts during recess, two days a week. It means more work for the hostel staff, but it is a long stretch from 6:00 am breakfast to 12:30 pm lunch.

The milk which we purchase fresh daily for tea has been purchased from gifts which a couple of church groups have sent. We do appreciate this assistance. I would also like to thank those who have sent gifts for scholarships to assist those who cannot pay full fees. We increased our hostel fees by about 25% in July, and will have to increase them again next year in order to meet our budget, as we are not asking for any grants for hostel. The total assistance for hostel fees, books and uniforms given in the '78-'79 school year amounted to about Rs. 10,000 (about $1,600 Can.)

In July and August the Public Health team came to give cholera injections. The nurse in charge is one of the orphans from our mission, and does well in this field.

Medicals were also done on all the girls. We do appreciate the service of the local Christian hospital. Some follow-up tests including eye tests are needed for some of them.

Our annual meetings were not held in April as the Bishop's wife underwent open heart surgery in Vellore, and he was there with her. Dates were set for meetings in September, but the night before we got a phone call saying the Bishop could not come as his wife had fever. The Diocesan Education Board Secretary didn't make it either as his train was over seven hours late. We carried on without them.

Earlier I mentioned reading about malnutrition while on furlough. Nutrition is one of my interests and I'm exploring possibilities of wide service in this area in the land of India. Much teaching needs to be done. Pray that I may know the Lord's guidance and direction in this.

Although Christmas is still over two months away, time passes so quickly that you may not hear from me again before that time, so let me take this opportunity of wishing you God's richest blessing as we again celebrate the birthday of the King of Kings and Lord of Lords! I always look forward to extra mail at that time of year, and appreciate all your letters and notes.

Your in His service,

Eleanor L. Knott.

HUMAN UNDERSTANDING RIGHTS

by Ron O'Grady

Human rights seem obvious enough until you start trying to define them. Your answers will depend very much on what part of the world you speak from. This difficulty is one that Ron O'Grady is well qualified to speak about. Associate general secretary of the Christian Conference of Asia, he has a special brief for human rights issues and has travelled widely to help churches understand and act on them. As a framework for any international understanding of human rights, he suggests the following three "Worlds":

—the Western capitalist societies centred mainly in Western Europe and North America but including Japan, Australia and New Zealand;

—the communist-socialist societies following the Marxist-Leninist model;

—the Third World comprising those states which do not align with either of the two major blocs.

1. THE FIRST WORLD

a) Self-understanding

The capitalist First World sees itself as the defender of democracy and freedom. This is an historic role, beginning with the early declarations of rights and liberties spreading from France, Britain and the United States. US President Carter's insistence on the observation of human rights is entirely consistent with Western capitalist history.

The First World lays great stress on individual liberties, protected through the rule of law. Legal protections for the rights of the individual to hold minority views and to express them, to hold property and to have the right of a fair trial are jealously guarded. So are freedom of the press and fair electoral procedures.

The Universal Declaration of Human Rights was largely formed by the First World. By its own standards and according to its self-understanding, the Western capitalist world upholds the rights of individuals more adequately than other nations.

b) The First World understanding of the Second World

Western capitalist societies see the communist bloc blatantly denying human rights among its citizens. Instances cited include the refusal to allow self-determination in Hungary, Czechoslovakia, Tibet and Cambodia and the repression of people's movements for the sake of an ideology. More recently the West has openly attacked the Soviet Union in particular, because of its large number of political prisoners. Solzhenitsyn and Bukovsky have been made folk heroes by the media.

First World churches generally share their nation's attitude towards communism. Both Euro-communism and Maoism are seen as contrary to Christianity. There is a deep suspicion that a communist governemnt restricts religious liberty and that by inference the churches which survive under communist rule have in some way compromised their position.

c) The First World understanding of the Third World

There are enough authoritarian regimes in Third World nations to foster the popular belief that these nations are under-developed in social concerns as well as economically.

Periodic excesses of oppression in nations such as Haiti, Uganda, Chile, South Korea or Rwanda bring shocked protests from Western nations but where these nations are maintained by Western capitalist industries the protest has to be muted.

Since many Third World nations were previously colonies of the Western world, a number of people assume that these new nations are just learning the processes of governement and need time to develop their own (democratic) forms.

2. THE SECOND WORLD

a) Self-understanding

The communist revolutions saw themselves restoring the rights of the people. After years of capitalist bourgeois rule, the revolutions aimed to give back the power to the people to determine their own destiny. Competition gave way to cooperation and the rights of rulers yielded to the rights of the masses.

The communist nations have a sense of mission which makes them believe that they are the fore-runners of the new society. In such a society the rights of the whole community come first and are protected by law. When persons disobey these laws they are imprisoned for the good of the wider society. In this sense, basic human rights are better protected under a communist system than under any other form of government.

b) Second World understanding of the First World

The First World is always making pious pronouncements about human rights but in fact is one of the chief culprits. A leading Soviet commentator argued that "any society which calls itself democratic must guarantee the right to employment to its citizens". (There are some eight million unemployed in the USA and one million in Britain.)

Capitalism is a dehumanizing system which creates its own forms of loneliness and disenchantment. The heavy stress on an individualistic, competitive system causes social dislocation and injustice. The West has the outward forms of freedom and human rights but in fact there are subtle forms of violation which are repressive and unjust. An official Czechoslovakian newspaper claims that "it is the capitalist states which are shamelessly trampling on human rights".

Christian groups inside the Euro-communist system are critical of Western churches for their implicit criticism. In response to the Western question: "Can a Christian be a communist?", the Eastern European Christian will often reply: "Can a Christian be a capitalist?" They would argue that Western society is a society of greed which denies all the basic Christian virtues of love and compassion.

c) The Second World understanding of the Third World

The communist world is selective in condemning Third World nations. Official statements take account of the country's political idealogy, and note the heavy hand of the First World in the background as the reason for human rights violations. Oppression in Third World countries supported by US arms and aid, for example, is seen as an attempt to retain power for the capitalist system.

3. THE THIRD WORLD

a) Self-understanding

The Third World (especially Asia and Africa) sees itself as distinctive. Its social and cultural systems are often milleniums old. They have developed independently of the Greco-Roman traditions of the West, and are relatively free of the individualism apparent in Western Christian nations. Traditional religious and social customs guarantee rights and dignity to every individual, because each person knows his or her position and role in the community.

Whenever Third World nations are questioned about their actions, some return to their traditional history, e.g.: "We are seeking African answers to African questions", or: "This is an Asian style democracy."

Other nations relate human rights to economic development. For example, one Asian country recognizes that it does not fulfil the requirements of the Universal Declaration of Human Rights but the leader announces that when the per capita Gross National Product reaches $1,000 then the country can turn its attention to human rights.

b) Third World understanding of the First World

Third World nations are irritated by the First World emphasis on human rights. They consider that the First World has violated the basic rights of developing nations for centuries, through the exploitation of the colonialist era. By means of multi-national corporations and control of capital flow, the Western capitalist nations have a stranglehold on the economies of the developing world.

The Third World claims that a Western society which can produce a Watergate and huge bribes is in no position to criticize corruption. And they point to the loneliness and selfishness of capitalist societies with their drug-violence-sex sub-cultures.

Third Worlders are also irritated when Western nations appear to be more concerned about free trial than about basic rights to food and shelter. They suspect capitalist nations of using their intelligence services and their economic strength to keep the Third World nations poor and dependent. This can then be rationalized by criticisms about human rights violations.

c) Third World understanding of the Second World

Both Euro-communism and Asia-communism have aroused the anger of Third World nations for their influence on, and support for, revolutionary groups within the borders of an independence, and interference with a people's right to self-determination.

The communist bloc is considered to be just as exploitative as Western capitalism in many Third World eyes. They have seen the same desire to purchase natural resources and convert them to manufactured goods which sell at prices no less than those of the capitalist nations. Communism is seen as a form of state capitalism which generates just as many injustices as private capitalism.

DEBATE OF DIFFERENT TONGUES

This is a very partial summary and does not take into account the subtle differences between group and nations in each of the three "Worlds". Nevertheless, it explains the basically opposing views on human rights which are being expressed each day in our newspapers. The sad reality of the present debate on human rights is that each nation speaks with a different tongue. The virtue of one country is the sin of another.

This article from One World was used at the WMS (WD) Council in May and is reprinted by request.

CO-OPERATIO

by Mary E. Whale

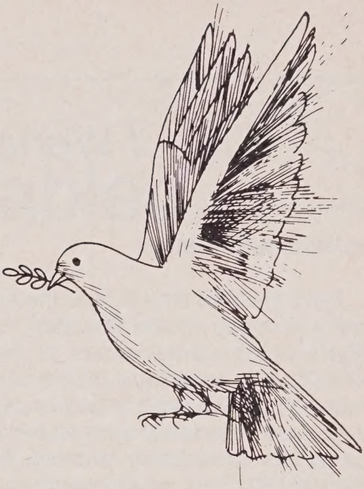
The World Conference on Religion and Peace is an organization which had its origin with "a clergyman in Boston who dreamed of a spiritual summit" to deal with the nuclear missile crisis which arose in the Cuban crisis. The idea had the blessing of then Secretary General of the United Nations U. Thant and interest grew. Christians and Jews began to work together. Mr. Homer Jack, the present Secretary of W.C.R.P. was sent around the world to find if other religions were interested in joining in this cause. In 1968 an international group—mainly from the U.S. and India met in New Delhi and the world Conference was formed. It's First Assembly was held in Kyoto Japan in 1970. The Second Assembly was held at Louvain Belgium in 1974. The Third is to be held in Princeton U.S.A. Aug. 29—Sept. 7, 1979. In between these dates there have been meetings of religious groups on special issues—and for planning of the World conferences. There are bibliographies out of each of the world conferences.

Now W.C.R.P. is accredited by the United Nations. The headquarters is opposite the U.N. in New York.

The Canadian chapter of W.C.R.P. is centered in Toronto. It has a part time Executive Secretary Dr. Floyd Honey who works from the Ecumenical Forum. W.C.R.P. Canada meets annually and people attend from across the country though the large majority attending the annual meeting in 1979 was from the Toronto area. There are W.C.R.P. local organizations in several cities in Canada.

The World Conference on Religion and Peace is focused on peace: how the world religions can work together bring about the world's greatest need. "Peace is as immediate a need as lunch" was an often repeated sentence at the 1979 meeting held recently. The Conference looked at the reality of the situation that peace is necessary if we are going to survive; that war is more than shooting one another, it is hatred, lust for power and prestige—greed. There has to be a climate for peace—and it is this that W.C.R.P. seeks to build.

The world organization has been working within the United Nations on human rights, on service projects, on world issues. The secular organization seeks to work with the religious organizations on sensitive issues. But to be effective W.C.R.P. must be known and supported more widely. In Canada it has grown. Mr. Douglas Roche M.P. stated that real development in community is taking place



FOR PEACE

among the representatives of the world's religions in Canada. Mr. Roche who has been a charter member of the Canadian organization believes that the Princeton Assembly will give the movement perspective and visibility in North America.

W.C.R.P. Canada will attempt to provide an increasing amount of unbiased information on world religions and how they view issues today. It will make representations to the Canadian government on disarmament. It will address itself with the world organization to the limitation of strategic arms. It will urge the Canadian government to keep its commitment in the development programme—and in that programme will ask that there be more funds going through non government organizations; that aid not be tied to Canadian economy; that the government study the impact of development programmes to see if they are attaining a goal of self reliance.

Religious groups represented in W.C.R.P. Canada include: Jewish, B'hai, Islam, Hindu, Sikh, Zoroastrain, Native religions (Canada), Christian. These Canadians have a great yearning for peace and are prepared to work together bringing the strengths of their religious convictions to the subject of peace. Many have experienced the opposite of peace in some of its more horrifying forms. All know the truth that "peace is as immediate a need as lunch".

We Christians to whom God is revealed by Jesus Christ have the command of the Master to love our neighbour. We have his promise that he is with us in every endeavour. Yet Christians have been quick to resort to violence to protect themselves and their interests. Violence has never in the history of the world succeeded in bringing lasting peace. The world Council on Religion and Peace offers an opportunity for Christians to put into practice the power the Son of God promised. There is no more important mission in to-day's world than to preach the Gospel of peace. But we cannot preach it if we do not understand our neighbours must be willing to bring our convictions and strengths into the task of peace making.

The World Council on Religion and Peace would welcome your interest. There are groups in the larger cities of Canada. If you are interested—Dr. Floyd Honey, 11 Madison Avenue, Toronto, Ont. M5R 2S2, will be happy to send you information. The papers prepared for the World meetings are most interesting. The Princeton world meeting in late August of this year will have reports. You can learn too if you can join a local group and become more closely involved in this organization.

I Wonder As I Wander

by Ninette Di Gangi

Have you had time to read the ads this Christmas season? "For the surprise of his life: leave a cradle on the doorstep, a half-gallon of Chivas Regal, personally engraved!" There are imported wines to "break the ice at Christmas" and furs for "a cosy Christmas", and a "Calculating Christmas gift", a calculator, no doubt necessary to add up what you will have to pay in January, February and following. We can't disassociate ourselves completely from all this commercialism because we too want to give and receive gifts, have family reunions, bake, trim the tree and house and entertain family and friends—BUT, as we are swept up in the activity and bustle of Christmas, there are certain things that we need to recover.

God did not look down the corridor of history nearly 2,000 years ago and invent Christmas to keep us busy from mid-November to mid-January! God looked down and saw then what He sees now—fear, alienation, misguided zeal, men and women struggling with forces they neither understand nor can overcome. And so, MOVED WITH COMPASSION, He sent a Saviour into this sick, sad, weary and needy world of ours.

There is a lovely old carol that begins "I Wonder as I Wander". As we prepare for Christmas let us do some wondering. The dictionary defines "wonder" as a cause of astonishment or surprise; marvel or miracle; the verb means—to feel surprise or amazement.

We need to WONDER again at the love of God. Isaiah tells us as he told the people of his day, "Seek ye the Lord while he may be found, call upon him while he is near . . . he will have mercy . . . he will abundantly pardon" (Isa. 55:6,ff) We need to pause and think upon the love of God the Father.

We need to WONDER again at the actual birth of the Lord Jesus. The Only-begotten Son of the Father was born in unfamiliar surroundings, in an anonymous stable, in uncomfortable and unhygienic circumstances. Why? So that no one since that time who has been born during war, or fleeing persecution, or in a refugee camp or in any other difficult situation could say that God does not understand! Jesus our Saviour was born in just such a situation and spent the first years of His life here on earth being hunted and pursued by wicked men, a refugee who had to flee to Egypt to escape with his life!

We need to WONDER at the men and women God chose to hear the first announcement of this history-changing birth. A hodge-podge of nobodies—a pious, elderly Jewish couple, Elizabeth and Zechariah; a young virgin called Mary, and her fiance Joseph; unnamed frightened shepherds on a hillside and wise Eastern magis; a really old man by the name of Simeon and an elderly widow by the name of Anna who happened to be in the Temple when Jesus was presented! When you really think about the chosen few who were privileged to know that first Christmas that the long-expected Saviour had been born, you cannot help but WONDER.

I WONDER as I WANDER this Christmas of 1979—at the Father's love that gave the Son; at the Son's love that gave Himself to live and die, but I WONDER most of all—THAT IT WAS FOR US!

Without the disabled the church is crippled

"The Golden Crutch", perhaps the world's most unusual prize today, was awarded in the West German City Frankfurt am Main in 1978. This award, donated by a working group of disabled people there, was given to an insurance company for its particular negative attitude towards the disabled in a series of newspaper advertisements. The "prize-winning" slogan was: "To be crippled for the rest of your life is worse than death!"

The municipal theatre was crowded with disabled people for the "prize-giving" ceremony, only the "prize-winner" was conspicuous by its absence.

This unique event is a clear sign that the relationship is changing between the disabled and the able-bodied people. The disabled are joining forces to break out of the ghetto that "normal" society has erected around them. This development can be observed in western and socialist countries alike. In the USA groups of disabled people have successfully improved their legal status by public protests, sit-ins, etc., and a "pioneer group to defend invalids' rights in the USSR" only recently presented documentary evidence in the USSR to publicize the difficulties of their situation. A liberation movement is spreading among many disabled people, though mainly the physically disabled. They are breaking away from their institutions, workshops and the isolation of their own homes and demanding their rights. What they want is not only appropriate treatment and adequate pensions, but also and above all to be treated and respected as human beings and able to make their own contri-

From Ecumenical Press Service

bution. They say: It is hard enough to cope with our own disability. We can do without the additional handicaps that the healthy put in our way, the barriers of thoughtless discrimination and fearful withdrawl, the barriers of condescending pity and protectionist care.

The ironical "award" in Frankfurt likewise shows how strongly the attitudes and prejudices of the healthy population are coloured by a rejection of the disabled, a mental repression of their own existence. Do people avoid seeing the disabled because the thought of possibly sharing the same destiny is beyond their endurance? Can they not face the fact that infirmity, pain and distorsion are essential attributes of mortal man? However complex their motives may be, the prevalent attitude among the able-bodied is simply: "out of sight, out of mind".

Are Christians any different? No. Admittedly the Christian churches have played a substantial part throughout their history in alleviating the suffering of disabled people, and the emergence of the modern welfare state would have been inconceivable without their persistent intervention. Yet however impressive the history of Christian devotion to works of charity is, it cannot be denied that help for the disabled was provided by specific groups within the churches, by holy orders of monks and nuns, whilst the great majority of Christians all too readily stood back and left them to it.

The growing protest of the disabled therefore touches a sore spot in the churches as well. Works of charity, welfare and social services are only one step towards solving a problem with much vaster consequences. The question is whether the church is really prepared to practise, in everyday life and every Sunday, what it preaches—namely the unconditional acceptance of each and every human being by God "without merit and worthiness". The unity and solidarity of all human beings must be affirmed in the life of every community, for each human being is created in God's image and bears God's message. The degree of disability is irrelevant.

This realization was formulated by an ecumenical working party in Bad Saarow in 1978 as follows: "When we confess our belief in the complete oneness of all human beings in the family of God, we are clearly affirming that no one may be excluded or excepted from it, however severely handicapped. No physical, mental or sensory disability may be made a pretext for denying this solidarity. There is no Christian community without the disabled. When the handicapped are missing, the community itself becomes handicapped" (from: The Life and Witness of the Handicapped in the Christian Community, Contact, Christian Medical Commission periodical bulletin, special issue August 1978, p. 2).

Such statements are at present largely only wishful thinking. For in reality the churches have raised a general maze of barriers and obstacles as well. The architecture of the churches is almost uniformly adverse to the disabled. They and their relatives—often strained to the limits of exhaustion—remain isolated in community life. Disabled people find it hard to gain access to theological studies, and even more difficult to the ordained ministry. Cheap pity must be transformed into sensitive partnership. Those who do not want to be integrated in the community together with the weak and afflicted are denying themselves the strength of spirit inherent in the weak.

Geiko Müller-Fahrenholz

(Editor's note: Dr. G. Müller-Fahrenholz is the editor of the book "Partners in Life: The Handicapped and the Church". Faith and Order Paper 89, World Council of Churches, Geneva, 1979.)

CHRISTMAS

How hidden and quiet
God's great acts are done.
Maria smiles tenderly
On her little son.

All is so still
On this first Christmas morn.
The world does not know
That her Saviour is born.

The jubilant angels
Are holding their breath.
Are they seeing afar
The dark cloud of His death?

The hate and rejection,
His cross, all alone?
The heavens are silent.
Is God on His throne?

O smile, trusting mother
For ever Christmas morn
Will be our new beginning
The Saviour is born.

NEWS

Art or Artist

The newly formed Association of Christian Artists held its first working committee in Kyoto, Japan in June and immediately changed its name. Instead of being an association of Christian *artists* it is now the Asian Christian *Art* Association. Behind this strange decision lies an even stranger fact!

What seems to be happening in several countries at once is that some of the best Christian Art is being painted by persons who are not themselves Christian. Many Hindu's in India paint and sculpt the suffering Christ. In the book "Christian Art in Asia" Dr Takenaka includes a sculpture of Christ as a leper accepting the suffering of the people. This work is by Raymond Panniker, himself a Hindu.

In Tokyo, the Japan Chrisitan Artist's Association were hosts to the Asian artists at the opening of their annual exhibition in downtown Ginza. Afterwards several of the exhibitors attended a dinner and spoke of their work. Almost one-third of these artists said they were not Christian, yet they all indicated that there was something in Christianity, and especially in the life of Christ, which kept drawing them to portray Christian themes.

The Christian artists do not profess to understand the meaning of this clear trend, but they are equally anxious not to discourage those who wish to explore Christian themes in their art. Consequently they are now the Christian Art Association.

In coming months they will be arranging exhibitions of Christian art in various parts of the world.

Russian Bibles are getting through

TORONTO (CCP)—The Canadian Bible Society reported that 25,000 Russian Bibles have been sent to Russia through legal channels.

The Russian Bibles were printed in Stuttgart, West Germany, put on trucks, driven to Moscow, and delivered to the All-Union Council of Evangelical Christians-Baptists in Moscow, the report adds. One week later 60 percent of them had been distributed to churches as far apart as Kiev in the Ukraine and Novosibirsk on the northern edge of Siberia.

Two brothers came all the way from Alma Ata in Kazakhstan near the Chinese border to get the books for their congregation. As they checked in at the Moscow airport with 1,000 Bibles they had to pay for 1,400 pounds of excess baggage on their return.

Bibles are being supplied to Baptist, Lutheran, Orthodox, Seventh Day Adventist and Pentecostal churches.

An empty plate means more when it's your own

WEYBURN, Sask. (CCP)—The Women's Missionary Society (WMS) of the Free Methodist church here put on a Monday night compassion supper that will never be forgotten by the 66 people who attended.

The tables were all set with the kitchen china but over each plate was an inverted paper plate. When the families finally were seated and grace was said, they were permitted to lift the paper plates.

Every third plate was empty. The one

next to it had only rice on it, and every other plate contained a full meal.

People were told that if they wanted to eat they would have to share with one another.

The women of the WMS purposely prepared only enough food for 30, even though they expected more than 60 to attend. They report that in spite of this, everyone went home satisfied and some food was left.

Netherlands

For the Reformed (Gereformeerde) Church in the Netherlands, mission is no longer the independent posting of a missionary to a foreign land, there to bring the Gospel, regardless of the presence of other Christians and churches in that country. According to a report submitted to its General Synod by the denomination's Mission Centre, mission has become largely a matter of giving assistance, of 'being involved'. 'It is not we who take the initiative, but the independent churches overseas ask us to assist them in areas which they themselves have selected'.

One consequence of this change is that the term 'mission field' should assume a different meaning: So the mission field of the Dutch churches is the Netherlands and that of the Indonesian churches is Indonesia. Another consequence is that mission should now become a two-way traffic lane, with Indonesian churches helping for instance the Dutch churches, whereas Dutch churches would assist the Indonesian.

Mission has also become much more ecumenical. The Reformed Churches now won in close cooperation with the Netherlands Reformed Church (Hervormde Kerk). The number of ecumenical mission contacts has also increased; in 1978 the Reformed Churches joined the Council for World Missions (CWM), an organization of Presbyterian and Congregational churches.

The report emphasises that the new thinking on missions has not left the Reformed Churches untouched. There is a growing awareness that the primary aim of mission should not be that of church growth, but 'the penetration of the Gospel in society.'

Christian Communities seen as "Icons of Hope"

Rättvik, Sweden (EPS)—Many new Christian communities aspire to be "icons of hope" for both Church and world, said representatives of such groups meeting at Stiftsgarden, the diocesan retreat centre here, in late August.

Brought together by the World Council of Churches' sub-unit on Renewal and Congregational Life, the twenty-five participants reflected different faces of a rapidly growing movement that is making a special impact in Europe and North America. Participants ranged from a social activist working with the Cinisello Community's "people's school" in Milan, to a Finn concerned about the future of Orthodox monasticism, and a couple living in an extended family household that forms part of the charismatic Reba Place Fellowship near Chicago.

A common basis in Christian faith linked them together, along with a shared conviction that more faithful life-in-community can contribute to the renewal of both church and society.

Yet community must never become an end in itself, warned Jim Wallis of the Sojourners Community in Washington, D.C. What matters, he said, is that for which the movement is a means—the Church's return to its roots in the Bible, in worship, in political engagement and hence in witness to the Christian hope.

In Remembrance

Miss Mary Hamilton

MISS MARY HAMILTON, former member of the Council Executive, Women's Missionary Society (Western Division) of the Presbyterian Church in Canada, died on August 14th, 1979, after an illness of some four years.

Miss Hamilton's interest in the Mission of the Church dates back to the time when she became a member of the Mission Band in Central Presbyterian Church, Toronto. Very early in life her leadership ability became evident when she was elected president of the Mission Band in the early thirties. Later the Hamilton family united with Knox Presbyterian Church, Toronto, where she became actively engaged in the work of the Church School and in the Presbyterian Young People's Society. For two years she was president of Toronto Presbytery PYPS.

As a young woman she was a member of the Mildred Gehman, Young Women's Missionary Auxiliary, eventually becoming its president. She was twice honoured by this group when she was made both a Life Member and an Honourary Member of the Women's Missionary Society (W.D.). Because of the high esteem in which Miss Hamilton was held following her death the Mildred Gehman Auxiliary presented her sister, Margaret, with an Honourary Membership of the W.M.S.

Miss Hamilton was a member of the Young Women's Leader's Fellowship which provided a training programme for members of Young Women's Auxiliaries. When the Young Women's Auxiliaries moved into the Evening Department, a Central Committee was formed to plan conferences for members of the Evening groups. Miss Hamilton served more than one term as chairman.

Miss Hamilton was a dedicated, conscientious, humble Christian woman with strong convictions and a great faith in God. She had a keen sense of humour which was much appreciated and enjoyed by her many friends. She was faithful to her sister, loyal to her church and the Women's Missionary Society. She is survived by her sister to whom the sympathy of the Society is extended.

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Let, I pray thee, thy merciful kindness be a comfort, according to thy word unto thy servant." Psalm 119:75-76. Miss Hamilton repeated these verses of Scripture to one of her nurses, Miss Ruth Martin, which inspired Miss Martin to write this tribute:

"Mary Hamilton loved to read the Psalms and found comfort in talking to her Saviour. In the short time I spent ministering to her physical needs, she showed me what a Christian life should be like. . . . Mary wanted Christ to use her life and said that God had a purpose for everything that happened. Mary will always remain in my memory and I know she has touched others by her Christian witness."

Christina Newstead

Mrs. Charles A. MacDonald

Friends in all parts of the country and overseas were stunned when hearing of the sudden Home Going of Mrs. Elizabeth MacDonald in May of this year.

Elizabeth Walker was born in Kirkcaldy, Scotland, but at an early age she came with her parents and two brothers to Canada and settled in Saskatchewan, where she and her brothers received their education. Following her graduation from Ewart College, Elizabeth served in Rocky Mountain House, Alberta, and Peterborough, Ontario, before going to Cape Breton. Here she married the Rev. Charles A. MacDonald, sharing with him in the work of the congregations to which he ministered in Cape Breton and on the mainland. Elizabeth served the General Board of the Eastern Division as editor, overseas secretary, and corresponding and supply secretary. As overseas secretary she visited Guyana on behalf of the Eastern Division. Her commitment to the furthering of Christ's Kingdom on earth made her opinions of inestimable value to the Board.

It is not for her achievements, great as they were, that we treasure her memory, but for her devotion to others and her loyal friendships. Her life was empty unless she was doing something for others.

Margaret Sylvester

wms highlights

CALGARY PRESBYTERIAL WORKSHOP

Fall activities were begun with a workshop on the new mission study, "Dimensions of Human Rights" at St. Giles Church. A day of fellowship was enjoyed with twelve W.M.S. groups being well represented. Miss Lois Snider, Alberta's Educational Resource Person, and Miss Marion Barclay, Presbytery Deaconess ably conducted the sessions. They began with the 'Man Alive' film "As We Sow", followed by a discussion. Then smaller groups summarized their reactions to certain Human Rights situations. Miss Barclay spoke and provided a hand-out on how to develop and present a mission study. At one point she was presented with a Bible by Dr. Ruby Walker on behalf of the W.M.S. in memory of Mrs. McKeigan of Ottawa. Following lunch there was a session with youth leaders.

Several groups have entertained Miss Aka Okee who is visiting Canada with a team of Nigerian workers.

The Calgary Presbyterian Refugee Society is presently caring for two Vietnamese Boat families.

VANCOUVER ISLAND PRESBYTERIAL FALL RALLY

The Fall Rally of the Vancouver Island Presbyterial, W.M.S. was held at Knox Church, Port Alberni.

Mrs. D. A. Smith, president, welcomed ladies present from Nanaimo, Parksville, Port Alberni, Sooke and Victoria.

Rev. R. Garvin conducted the worship service on the theme "What are Our Converns?" saying our concerns are for the church in general and our Presbyterian Church in particular. Our three main concerns: growth in our personal faith and commitment to Jesus Christ, to share Jesus Christ and a deep personal concern for people with need.

Miss Ivy Howard, our Area Educational Resource Person, was speaker and took us on a historical tour of Israel through the eyes of an Arab, a Jew and a Christian and showed beautiful slides of Israel.

A card was signed by all to be sent to Miss Fanny Tse, thanking her for all her work in the Chinese Church.

Mrs. D. A. Smith reported on the Annual Meeting of the W.M.S. Council held in Toronto.

Mrs. M. M. Young and Mrs. W. G. Argyle reported on Mission Studies and Mrs. Argyle mentioned articles of interest from the C.G.I.T. Torch Magazine which had been prepared by a Committee of the Provincial C.G.I.T. Board of British Columbia.

The Rally closed with tea and a short meeting of the executive was held.

WEST TORONTO PRESBYTERIAL FALL RALLY

The Fall Rally of West Toronto Presbyterial was held at York Memorial Church with Mrs. G. Bartley, president presiding. The guest speaker was Mrs. Glen Davis who spoke on the Koreans in Japan. Koreans in Japan are discriminated against by the Japanese. Language taught is Japanese and the education received by them is very poor. While in Japan Mrs. Davis organized classes in her home for the Koreans and English was taught. They are aware of the prayers of the people in Canada. Labour is a problem on account of the poor education they receive, so that few jobs are available to them. Slides were shown of the country surroundings which are beautiful. Mrs. Davis was glad that someone was available to take over for her when she and her family returned to Canada. Our theme: "We shall be witnesses".

MONTREAL PRESBYTERIAL FALL MEETING

Saturday, September 22nd was a "great day" for the Montreal Presbyterial, W.M.S. Fall Open Meeting in Maplewood Church, Chateauguay, when 140 members rallied to begin a new season of Study, Fellowship and Service after a summer of relaxation.

Chaired by the President, Mrs. Muriel Davidson, it was "inspiration" right from the start, with a short history of the Host Church, a real success story, from small groups of families meeting in homes to the thriving youth-oriented church of today; 19 years later.

Presbyterial reports were encouraging: serious study of promotion of our youth groups is underway; the response of one membership to the plight of the "boat people' is heart warming, with one group reporting having joined with a neighbouring church and together raising funds to sponsor a three-generation family (8 to 12 people) with committed human resource people (doctor, dentist and tutors) to assist the family.

Following devotions led by Patricia Page, our very special guest speaker was Dr. Margaret Kennedy, who's love, patience and faith illuminated her as she told of her 38 years' service in India, an inspiration to us all.

Letters

Dear Friend,

I met you in a Presbyterian church in New Westminster during a Women's Missionary meeting and mentioned that Mary Goforth Moynan is still going about telling about her parents, Jonathan and Rosalind Goforth of China. Thought that this little note about her progress would interest your readers.

She writes:

"I am sending back this message from my beloved Mother, Rosalind Goforth. This little article was the last thing she wrote and has never been in print. May it be a challenge to us all!

At the Crossroads of Life

by Rosalind Goforth

It is a far past memory of 55 years but clear as if it happened yesterday. I had reached the crossroads and had chosen the path to China, when one day a tract entitled "Anywhere with Jesus I Can Safely Go" came to me in a letter. As I read the tract, visions of overwhelmingly fearful possibilities came vividly before me. A long and bitter struggle followed before calm and courage came. Now, when facing the sunset of life's little day with its sorrows and joys, testings and triumphs past, the memory of those tears and struggles seem so strange for had I my life's decision to make over again, with what joy and glad hopefulness would I go forward into the path of service for Christ. It is true, absolutely true, that anywhere with Jesus I can safely go.

And now "Little Mary" as I am referred to in my mother's books, is finding this so very true. Nearly 77—by Chinese reckoning—I push on through every door God opens. Just this year I have ministered in the Vancouver area, on to the frozen north Saskatchewan, down to Los Angeles and back to Vancouver. July, I go to the Orient (though not yet to Honan, the province of my birth); September, to England; back to Canada in October. I go on alone—but never really alone—into the glories of the sunset—just a witness for Jesus.

It is true—"ANYWHERE WITH JESUS WE CAN SAFELY GO!"

Sincerely,
Marianne Macdonald

Available from the
WMS Book Room,
50 Wynford Drive,
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HERE AM I—SEND AARON

by Jill Briscoe
Victor Books $3.00

Mrs. Briscoe is a popular writer, speaker and group leader. She has written this book for group study and has subtitled it—"Principles from the Book of Exodus for "dry disciples"

Mrs. Briscoe uses wit and humour to help us to become better Christian disciples. As we follow the children of Isreal, we are challenged to think deeply about the areas of life where we fall short of the mark. The reader can easily find herself and her needs for help in this study. The end result should be enrichment and help.

There are questions for discussion and study at the end of each chapter. The group leader would need to choose the ones most useful to her group. There is more than most groups would want to do at a meeting. Some members might want to continue the study at home.

Although the book is written for group study, it is also enjoyable and profitable for personal reading.

—Mary Peckover

LIVING FAITHFULLY

Bible studies for Lutheran Church Women
by Elizabeth Ann Bettenhousen $1.35

This is a Bible Study based on the Book of Luke and is arranged on a topical basis rather than systematically working through this Gospel. After the inspiring study on the book of Ruth which the Lutheran Church Women had last year, I found this one disappointing at first. As I continued reading the book, however, I became more and more interested. The author leads us to consider the Christian's attitude toward hunger, the place of women, who is the greatest, where do we place our faith, etc.

This book has been written to be used for personal reading and study or for group study and discussion. There are no questions or suggestions for discussion included in the book as there were last year. A Leader's Guide is available as a companion to the reading book. Living Faithfully is a Bible Study well worth considering for your personal or group use.

—Mary Peckover

PRAISE GOD—WORSHIP THROUGH THE YEAR

A Bible Study Guide $1.50
by Mary Faith Carson and Arlo D. Duba

This is a fascinating study found in Concern, the magazine published by United Presbyterian Women, United Presbyterian Church, U.S.A. It takes us through the different events in the Christian year giving the history and theological background of each. Our understanding and appreciation of each special time is increased and enriched. Each study is accompanied by a Bible Study on the theme under consideration as well as discussion questions. There are twelve studies. At the back of the magazine is a suggestion for combining these if a group wishes to devote only six meetings to this study.

The use of Praise God by any individual or group would be very enriching. It increases one's appreciation of the meaning of each festival in the church year and of all corporate worship. It would be better if a group of the whole congregation could use this—rather than just a small women's group. It is a subject about which we all need to know more.

—Mary Peckover

POSTAGE

First Book—$.25
Each additional book—$.10

BWM NEWS

Overseas Personnel

BERTHOLET, Mr. John and Mrs. Judi, (Nepal)—have terminated their service and are now living in Hartney, Manitoba.

IRWIN, Dr. David and Mrs. Sheila, (Nigeria)—have terminated their service and are now living in Mississauga, Ontario.

McINTOSH, Rev. Jack and Mrs. Beth, (Japan)—are now on study furlough in Toronto until June 1980.

McMULLEN, Mrs. Clarence and Mrs. Cathy, (India)—are now home on study furlough in Toronto until June 1980.

STEWART, Margaret—expects to leave in January to work in a Leprosy Mission probably in New Guinea.

ROSS, Dawn, (Japan)—returned to Japan in October after a three-month furlough.

CARR, Cynthia, Malawi—left in October for Malawi.

Overseas Visitors

Six visitors from Nigeria visited the eight Synods in October in honour of the 25th Anniversary of the relationship between The Presbyterian Church in Canada and The Presbyterian Church of Nigeria.

BISNAUTH, Rev. Dale (Guyana)—visited Canada for two weeks in October to attend the NGO conference on International Development in the 80's at Geneva Park, Lake Couchiching.

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